Zions Herald

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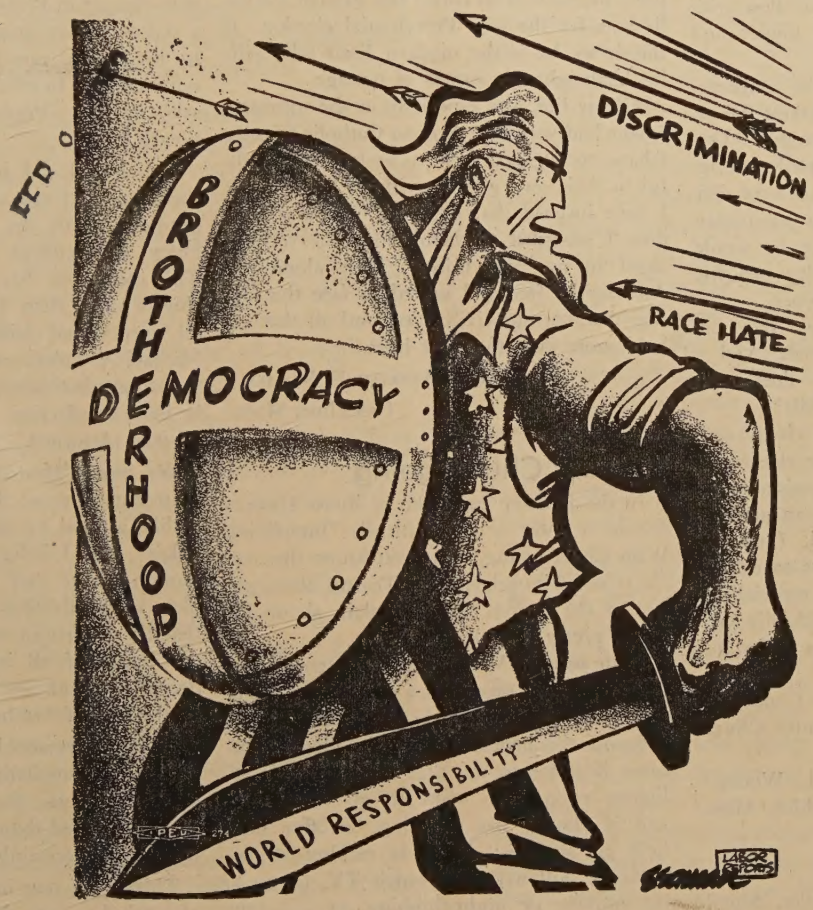
"The Enemy at His Back"



February 6, 1952

FROM COVER TO COVER

EXCESS BAGGAGE FOR CHRISTIAN MISSIONS is pointed out by Bishop Ralph A. Ward, resident in the Nanking Area of The Methodist Church in China. ..... Page 3

Walter G. Muelder, dean of the Boston University School of Theology, discusses SOCIAL ACTION IN THE METHODIST CHURCH. ..... Page 8

READERS WRITE

Reply To Conover

I was much interested, and not a little irked, in the letter published in ZIONS HERALD, January 23rd, written by Elbert M. Conover, "Too Much, Too High." How prone we are to pull down in needless criticism, when it would be much kinder and more worth while to lift up.

I doubt very much if any of the congregation at Centre Church, Malden, count the organ pipes every Sunday morning. Our church services are far too helpful and inspiring for that. Mr. Conover has very definitely not been privileged to hear our pastor, the Rev. Harry Belmont Hill, or he would never insinuate that our Sunday worship would include counting organ pipes.

Our choir, regardless of how they are seated, leaves nothing to be desired. And as for not having a center aisle — does every person part their hair in the middle?

What is wrong with the four clergy seats facing the congregation? Where else would we seat our guest clergy and assistant pastors? Good taste prompts such an arrangement. Our remodeled chancel, (and not platform, as Mr. Conover prefers to call it) is a constant joy and inspiration, especially to those who worked hard and faithfully with the building fund committee to make it a reality.

In closing, I wonder if Mr. Conover is putting in a bid to remodel Centre Church more to his liking.

HILDA L. WOODS,
Malden, Mass.

Vatican Issue

The article by the Rev. J. G. Butler, "Should the United States send an Ambassador to the Vatican?" is the best I have read among the many on this most vital matter. It is so timely that I wish it could be perused not only by every Protestant, but by every American citizen. It is high time that we become stirred up on the subtle and persistent propaganda and encroachments of the Roman Catholic hierarchy in this our free country.

Our forefathers paid a terrific price for this our democracy, and especially for our freedom to worship God according to our best knowledge and belief. Lazy indifference on the part of their children endangers now these most precious heritages. The presumption and favoritism for their own is clearly shown wherever Roman Catholics are in the majority or in power.

Just what President Truman has in mind in his appointment to the Vatican of an official ambassador at this time does not appear, unless it is to corral the Roman Catholic vote for the next Presidential election. If this is so, he is the modern Esau who sells his birthright for a mess of pottage.

All my life, and especially in the ministry, I have had very dear Roman Catholic friends. I have encouraged them to be true and faithful to their own church without bigotry, but I have insisted that the good will and freedom I accorded to them should be reciprocated to me and mine. Thus alone can America be free and united to face the foes that threaten our civilization and all that we hold more dear than our lives.

(Rev.) AZARIAH F. REIMER
Brookline, Mass.

TV And Churchgoing

In the January 2nd issue of ZIONS HERALD I read a short article entitled, "Interfering With Churchgoing." As you know the article referred to television. To me, these pillars of the church who complain about TV sound pretty ridiculous.

I am *not* a TV fan. As a matter of fact I consider most programs a complete waste of time. But that is merely a matter of taste. I found the article completely illogical because it seems to me that if a person is religious enough to want to go to church, and if church has anything to offer him, he'll go anyway. If he is seeking amusement he will naturally watch TV, or go to the movies, or night-clubbing, or . . . the fascinations of the world are many, and *were* many long before television.

It is increasingly obvious that it is this kind of complaining church-backer who makes the church what it is or isn't today. I should not think they would want to admit that they had put it in a position where it has TV to compete with. Why not symphony, at least?

Can you argue that Christ did not have the competition of TV? Some ministers, like some people, are welcome whether a favorite program is on or not. If a minister isn't welcome when a good program is on, chances are he is merely put up with at any time . . . in which case is it the fault of the "red silk stockings and the green perfume?"

I know people who have no religion at all, but who fervently wish they might have. I know many more who wish they could get more out of church when they do go. I have also heard it said that it is more possible to get close to God by walking in the woods than by going to church. Is it, then, the fault of the woods? Should we chop them down? Or should we strive to get more of Christ into the church?

BARBARA TRUE,
Boston, Mass.

I Am Glad I Ran

For two generations I had preached to others and then it came to me! Under the new charter in Philadelphia, I was invited by a representative group of my fellow citizens to become a candidate for the mayoralty nomination. In effect, these men and women said to me: "Preacher, practice what you preach."

Presently I did just that. Nominated in the primary, I ran as the regular Republican candidate with the support of the Poling-Foley Independent Republican Committee. This committee has now a carded membership of more than 5,000 men and women of all parties and faiths. My running mate, Michael A. Foley, an outstanding citizen and a distinguished lawyer who had not previously held an elective office, was candidate for District Attorney.

We were defeated. The accumulated resentments of more than half a century rolled in like a flood to overwhelm the Republican ticket. But I believe that we have set in motion forces that will result in the complete reorganization of the party itself, and that the campaign we made will strengthen the hands of all who would help achieve a decent, efficient and progressive government in the city of brotherly love.

As for me personally, I had a rendezvous to keep with conscience. I kept it and now I have no regrets. Personally, I am much better off defeated than I would have been elected, though certainly I ran to win.

This is the year in which voters have been of a mind to vote the "ins" out. I could not convince the independent citizens of Philadelphia that I would be able, even under the new charter, to overcome the discredited Republican machine. I still believe that I could have done so.

The utter generosity with which I have been received personally, even in defeat, by my fellow citizens, has been one of the most moving experiences of my entire life.

DANIEL A. POLING,
Editor, *The Christian Herald*
New York, N. Y.

Excess Baggage For Christian Missions

RALPH A. WARD

FOREIGN MISSIONS have carried excess baggage. To be sure this has seemed inevitable. But, for better for worse, that excess baggage has gone along with our vangelism. When a missionary goes from one country civilization to another to preach the gospel of Jesus, he ldom if ever escapes the facts of his being a foreigner. ometimes that is an asset. Sometimes it is a liability. ut it is excess baggage which he carries on the supposedly mited ticket for a messenger of the gospel. And Ameri- n foreign missions are in trouble today partly because excess baggage. Of course some of it is worth the cost. ut some of it isn't.

The chief purpose for foreign missions is to carry the ospel of Jesus Christ. That gospel is for all of life. It not very long, and should not be very long, after his nversion, until the eager Christian begins to apply the ospel to his own varied activities and to his relations with her men in social, economic and political life.

SOME OF THOSE applications which he and his own people make are not so exclusively implied in e gospel as he sometimes assumes. But when he goes another country and another civilization he carries any of them along with him, in his attitudes, loyalties d interpretations. Much of this is excess baggage. here are times when some of it is an added burden for reign missionary work. That is more evident now when oscow communism seeks to eliminate all foreign mis- nary influences of Americans in countries under the ctation of Moscow and its ideologies.

Atheistic, materialistic communism is opposed to Chris- nity as to all theistic religions, but much of its opposi- n is reinforced by other things which the church has ought with it. We must answer the challenge to faith d to Christian faith. To this challenge we can never rrender. But the issues must be kept clear. Where the allenge is to Christian faith we have only one course action. We accept the challenge and meet it. But here the challenge is to other things which we are and hich we possess, however highly we may prize them, do well to let Christian faith and fellowship stand far as possible in their own right under attack and not ake them carry too great an incubus from other things.

The Protestant church in China is today under com- unist attack more because of its Americanism than be- ause of its loyalty to Jesus. Half a century ago Chinese ristians were being beheaded by the Boxers if they ould not deny Jesus. Of course politics were involved that test. But the test was for straight out denial. We ve not heard of any demands by Chinese communists t Chinese Christians must deny Jesus in order to save ir lives. But there have been plenty of demands that ristians reject Americanism and American interpreta- ns of the implications of the gospel.

We should be on our guard ourselves and our easy re- tment when the challenge is to institutions which we ve found more helpful than others have yet found help- , to the social implications which we have deduced from the gospel but others have not yet deemed so valid, to shibboleths which have rich associations for us but not for them, even to social benefits and attitudes and political affiliations which are dear to us and not dear to others.

WHENCE HAS COME the excess baggage of Christian evangelism which our foreign missions now finds so disconcerting? Let me cite only some of its sources: 1. Differences of race — their loyalties, prejudices and traditional barriers. 2. Nationalisms. History is replete with tribal gods, paid prophets, national religions and attempts to put the power of religion behind imperial and national programs. 3. Partisan political pressures within nations. The church often has endangered its evangelism by too close association with one political party or another. 4. International political pressures from without a nation or period. The Hebrew prophets sometimes sided with one or another of the great nations which were neighbors of the Israelites. Christian churches today are suspect of partisanship in international power politics. 5. Differing customs of people. They are interwoven with religions, including Christianity, and often have been presented as tokens of essential Christianity. 6. Differing languages continually constitute barriers and afford serious inadequacies for common religious experiences. Too close association of the church and its messages with a strange and foreign language have brought its handicaps. We recall the demand of English speaking people that Christian services and the Christian Bible should not be exclusively presented in Latin during and since the days of the Reformation. 7. Differing thought patterns of peoples. They occasion as opposite interpretations of the same facts as those of the traditional two contestants each of whom saw but one side of the shield.

THE FOREIGN missionary radiates his own nationalism, both in his habits, his loyalties and his equipment for daily living. In some periods American missionaries have been held in high regard and even feared because of their American citizenship. Chinese often sought and secured special social and political standing because of their friendship with Americans or because they had learned American ideas and practiced American customs. When I first went to China I was only three years out of theological school, yet I was startled and sometimes resentful because as an American missionary, my word weighed far more than most any senior Chinese pastor. We mix a deal of Americanism with our zeal for evangelism.

Today under communism, the setting is greatly changed. Leading communists, even of the Moscow type, want American machinery and American "know-how," and other products of American science and industry. But they do not want any American labels on them. They pirate every possible American copyright. Credit for any achievement under any non-communist system, especially the system of the Western democracies, is not to be tolerated. The intimate relations between Protestant missions

in China with the American way of life, have occasioned in millions of Chinese a friendly attitude towards the United States and Americans and American attitudes, customs, and policies. All of this stands athwart the desire of Moscow communists to aggrandise communism and Russian leadership. So, vigorous and insidious pressures are brought to bear on every Chinese Christian to sever his ties with all Americans and disavow any approval of things American.

Even in their architecture, Western missionaries carried some excess baggage. For a century they erected school buildings or churches after the architecture of, for instance, the "Akron Plan," or edifices in New England, rather than with lovely architectural motives from China's past. There is argument for having Chinese Christian edifices in Greek or Roman or Norman, not only because of beauty, but because such architecture has acquired Christian associations through the centuries. Yet in a period of fervent Chinese nationalism, it is excess baggage to have too many Chinese church structures too ostensibly foreign and American. We imported not only church and institutional architecture from the West, we imported educational, organizational and thought patterns which did not altogether fit best in China.

For generations occidental missionaries imported into China pictures of Jesus and his mother with Italian, Flemish or even American features. It was rather shocking to some Americans when there appeared in the homes and churches of Christian Chinese pictures of Jesus, his disciples and Mary with Chinese features. Fifty years ago, to have seen a picture of Jesus with a queue and a Chinese face, would have been a disturbing sacrilege to plenty of us Americans.

Of late we have heard the voice of some Chinese saying in their extreme nationalism that there must be a Chinese Christian theology. We could easily take fright at this. Are not the Christian theological concepts based on realities which can not be changed whether viewed by Americans, Indians, Russians or Chinese? Yet how does it come that in each decade we have new theological books by American, British, Swiss, Norwegian or German Christians? Are they merely repeating what was fixed finally in the fiery debates of early Christian centuries? To younger Christian communities in China and elsewhere, much that has been transferred into their language is in words which never before had Christian content. Even the statements of creeds as formulated in languages of non-Chinese peoples, sometimes seem to carry excess baggage to the progress of the essential spiritual life of the Chinese Christian. For this reason, only the simplest of prayers and creeds are identical both in denotation and connotation, when translated from one language into another. Even the most basic Biblical texts can easily be misconstrued.

"It must be a heavy burden on the heart of God to listen to the prayers for peace which are prayed by men whose lives make it impossible for them to receive this gift which he is anxious to give them."

* * * *

"Go Inquire of The Lord,"
Gerald Kennedy,
Harpers, N. Y.

Without question the Christian church is called toda to a crusade whose dimensions both horizontally an vertically are more evidently vast than any ever seen be fore. But we do well to clarify the issue and direct mor of our strength for that which is essentially Christian an not for accretions of the church in our particular part c the human race nor for social, economic or political sy tems which the people among whom we are native hav found useful.

The Christianity of the earliest Christians was to ther a fulfillment of nationalistic ambitions of the Jews. I took time and shocking experiences for these first Chris tians of Judea and Galilee to outgrow the national an racial limitations of their Christianity.

Peter had to be taught at Joppa that Gentiles like Cor nelius also could fully become Christians. He had dif ficulty in carrying his Jewish fellow Christians with him The apostles in Jerusalem finally acknowledged the vali dity of Paul's mission to the Gentiles. But for a lon time they wanted to insist that Gentiles must more o less become Jews to become Chris tians. Historically there was a plac for Gentiles among the Hebrews. S it was easy for Jewish Christians t accept Christian Gentiles provide they would conform to Jewish law and tradition. The same sort o thing has happened in our own time Too easily have we assumed tha non-Christians coming from othe religions and civilizations were really Christian only if they were Chris tians after our social, ecclesiastical economic and political patterns.

Since the dominant Chinese communists, in keeping with the plans of Moscow, are strenuously endeavoring to break all personal ties between Chinese Christians and American Christians and put an end to Christian co-operation across the Pacific, we do well to remember that a measure of distinctly Chinese interpretations of the gospel and its implications for them has been developing. These are decades in which violent social, economic and political storms are sweeping successively over China. Some of them originate essentially in China itself. Some of them originate in other countries. They remind one of the fact that the terribly destructive typhoons which ravage Japan and the southern coasts of China originate hundreds of miles far out in the Pacific Ocean. The typhoons, like these other types of storms, finally spend their force though some of the effects remain.

All of this is nothing essentially new in Christian history. There were times when the Apostle Paul revealed his Roman citizenship that he might have the prestige and protection of that citizenship. There were times when he declared himself a Jew that he might be more in fellowship with the Jews. But there were times when either

(Continued on Page 15)

How Can We Follow Christ In Our Friendships?

CHARLES M. McCONNELL

hurch School Lesson For February 24th

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RK 9:2; 10:35-40: ACTS 4:13.

us And Three Friends

esus took with him Peter and James and John into high mountain apart by themselves." Just what hap-ned in this mountain experience we do not know. We e the words of Mark stating that "he was transfigured ore them." They became convinced that Jesus was son of God. This incident has been variously inter-ted. It was a testimony at the very center of the gospel Jesus' divine sonship. At the same time it is an in-ation of the expected future glory of Christ. The sical accompaniments of the transfiguration made a long impression on the three friends of Jesus. Peter d to Jesus, "Master, it is well that we are here, let us ke three booths: one for you, one for Moses and one Elijah." Jesus shared with his three friends this trans-uration experience on the mountain to let them get a npse of his divine nature. It is necessary for us to eal ourselves at our best to our friends. This gives m an opportunity to interpret some of the lower levels our living and come to our defense when we are at our rst. Often our friends have to say to unfriendly as-iates, "if you knew the person as well as I do you would derstand his real motives and qualities."

The three friends of Jesus who accompanied him to the h mountain and witnessed this transfiguration, needed s experience. They saw Jesus mingling with people the level of their common experiences. They knew n as a servant, but not as a master of his circumstances, l in the higher reaches of his divine nature.

om The Mountain To The Valley"

When Jesus and his friends came down from the mount transfiguration and began to associate with their other nds and disciples, Jesus was forced by them to share of the lowest experiences of his lifetime and theirs. s recorded in the 10th Chapter of Mark that "James and n the sons of Zebedee came forward to him and said, her, we want you to do for us whatever we ask of you." at they asked was to "grant us to sit one at your right d and one at your left in your glory."

n the request of these two friends for places on the t and left of his glory, we discover humanity's weak-s. The curious thing about this request is that it ws that the friends of Jesus utterly missed the point his transfiguration. In fact, they very nearly missed entire meaning of the gospel. It showed them up as seekers, who had been calculating all along in their erience with Jesus just what they were going to get of their discipleship.

We need not be to hard on James and John because we so much like them. How many times have we betrayed our friends after they have revealed themselves to us in their highest moments? While Jesus was revealing his divine nature his friends were figuring on where they would *sit* in relation to him. They picked out two choice seats, one on the right and one on the left of Jesus. . . . The next question would have been, what we call protocol or place. This was a matter of prestige and there was a vast difference between the right and left chair beside Jesus. The place of disciples who really follow Jesus is behind him, not in a position of questionable importance. One of the lowest forms of total depravity is in the form of a question directed to a friend "What am I going to get out of it?" or "Where do I come out?"

The Perils Of Friendship

Friendship is one of life's priceless ingredients and we cannot over estimate its value. The perils lie in its value. We are apt to put some very human values upon our friendship and estimate and weigh our friends by some very shabby standards. Just now we are witnessing some very very bad examples of friendship used for low political purposes. Men who hold offices of public trust have been appointed on the basis of friendship and have proceeded to cash in on their friendship for men in power in the local, state and national government. What a mess it turns out to be when men are chosen to high or low office because they know the right people.

We need to learn the lesson of Jesus and his two friends, James and John who asked him for the two chief seats at the right and left of Jesus. The fact is that they were trying to use Jesus for their own selfish ends and thereby forfeted their claims to his friendship.

One of the surest ways to fail in any enterprise is to base it upon personal friendships. One of the hardest things to do is to refuse to put one's friends into places they cannot fill satisfactorily or give them opportunities they are not qualified to meet.

We have overdone the process by which friendship takes priority over ability, and becomes a short cut to the ends we desire. Even in religion and in ethics we depend too much on friendship. No wonder justice is represented as a blind-folded goddess. She is not allowed to let the name or face of the person to be judged have any weight.

Jesus made short work of his talk with James and John about the seats they were desiring at his side. He went to the heart of the matter with one question: Are ye able to drink of this cup? This was the first time they had heard about the price of the seats they desired. It is always well to bear in mind that desirable seats come high in price. The mistake most of us make is that of not looking at the price mark on what looks like a gift. It would seem very desirable to be president of the United States at a fair salary and a great deal of prestige if the job could be shrunk to one of short hours, plenty of sailing down the Potomac and throwing out the baseball at the opening day of a baseball game. The job also carries with it a large cup of woe.

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Not Tolerated But Respected

We are approaching Brotherhood Week. We have seen some very sloppy things done during Brotherhood Week and have come away from some occasions connected with its annual observance with a feeling that the whole idea should be abandoned because it actually accentuates differences, rather than brotherhood. We heard of a dinner held recently in these parts where some sincere men of "goodwill" invited an even number of good boys and an even number of bad boys to be their guests at a brotherhood affair: school principals were to pick out a few of their worst problem boys and an equal number of their good boys. A seating plan was worked out so that the good boys and the bad boys would be mixed equally and, according to the plan, the good boys were not to know who the bad boys were, nor the bad boys to know which were the good boys! We didn't get invited to the dinner — probably because we didn't fall under the clear definition of either types represented, but we certainly would have turned down the invitation if we had been invited. We must never, in a free society, allow any group of people to handle humanity with that type of finite classification.

This same idea of classifying people has its counterpart in much that is done in the brotherhood dinner idea when Jews are invited as Jews, Protestants as Protestants, and Roman Catholics as Roman Catholics. Classified and arranged as we are at such affairs, a general drooling process is worked out and care is exercised by the chairman of the meeting to see to it that equal time and equal honors are provided each of the three participating groups. Minorities usually made especially conspicuous. One rabbi turning from such an occasion said, "I don't wa toleration for my insignificance, but rather, resp for my significance."

The rabbi said what every human being is sayi in his heart as he views brotherhood. It will be the basis of respect, rather than tolerance, that we w get brotherhood: tolerance is negative, respect is po tive. In this connection we find ourselves very mu impressed with the program of the Boston office the National Conference of Christians and Jews. director, Mr. Frank Hurwitz, has not sought glam nor newspaper headlines, nor has he built his pr gram around political personalities; but rather, carefully planned co-operation with existing churc community, educational, cultural, racial and natio ality groups, has carried out an intercultural educ tion program that has already produced a deepeni of understanding and respect among the wide varie of peoples living in this area. We believe that this the right approach and we commend this type of pr gram for the building of the democratic life to whic our nation is committed.

There Is Still Hope

The reports from the communist radio at Peipin China, indicate that five of the six Methodist missio aries who had been captured in North Korea in Jun 1950, are being held as prisoners by the communist The five named are the Rev. Kristian Jensen of Ne Cumberland, Pa.; Lawrence A. Zellers of Weathe ford, Texas; Miss Nell A. Dyer of Arkansas; Mi Helen Rosser of Georgia; and Miss Bertha A. Smit of Missouri. There was no report concerning D Ernst Kisch who was working with this group the time of their capture.

Word of this sort is always hard to take. No new has been heard for nearly two years concerning th fate of these people, and now that word has come is from a source which may, or may not be reliabl Assuming that it is true, then we find ourselves co cerned about their safety as prisoners of an enemy th thus far has shown little respect for internation agreements on treatment of war prisoners.

Two weeks ago we talked with Mrs. Kris Jens who with her children, had escaped from Nort Korea and who had waited for many months Japan for her husband. She had had no word Kris until this report from the Peiping radio. W

rvelled at her courage and at the excellent demon-
ation of calm which she presented. We wondered
v she felt as she picked up the daily newspaper
l read the lists of prisoners that did not include
husband's name; we wondered how her children
e, and what they felt in the lonely vacuum of "no
vs." How many inner resources would one have
ave to live day by day in those circumstances!
ut there is still hope! We know Kris Jensen —
ve eaten Pennsylvania Dutch pretzels with him!
ou don't eat Pennsylvania Dutch pretzels formally,
assure you!) Our guess is that Kris, with his
vy Norwegian accent, is probably organizing
istian work among his communist captors. With
big frame and his strong face and his direct man-
, our guess is that the communists are having their
ds full trying to keep this prophetic parson quiet.
s Jensen could argue any communist to a stand-
! But more than all of that, his spirit is so
roughly rooted in Christian conviction that no
son could ever be in his presence without feeling
t he should join him, rather than fight him. We
e all of this is so!

Memo To New England

Claflin College

or the past few years there has been renewed in-
st revived among New England Methodists to
port Claflin College, Orangeburg, South Carolina.
s school was established immediately after the
il War under the leadership of Governor Lee
flin of Massachusetts, a prominent Methodist lay-
n, who felt that something should be done for the
rated slaves. Claflin College has had long lean
ods, but under the able leadership of its new presi-
t, Dr. John Seabrook, the school has made an
zing advance and has regained its place of respect
ng institutions of higher learning.

Methodism, to its great distress, works under a plan
organization which segregates Negroes. Because
church reflects the national mood, we cannot ex-
to eliminate segregation overnight. In the mean-
e, we must do everything possible to see to it that
Negro institutions are supported.

Most churches will take a special offering on Race
ations Sunday, February 10th, and by vote of the
New England conferences, that offering is sent
Claflin College. We sincerely hope that this year
Methodists of New England will out-do them-
es in generosity, so that Claflin may continue its
ortant service to an increasingly large number of
Negroes living in South Carolina. Claflin serves in an area where segregation of Negroes is enforced by the laws of the state, and if Negroes are to have college education of the kind we church people believe in, then we must do far more than we are now doing to help provide it.

Tribal Gods

A Guest Editorial by Ralph Tyler Flewelling,
editor of *The Personalist,*
Los Angeles, California

Primitive religions restricted the tribal god to the horizon that circumscribed the highest hill or the most prominent natural object.

Within this circumference he was expected to protect his worshipers and to repel all outsiders.

The broadening of horizons by conquest introduced the more potent gods of the conquerors and demanded readjustments.

The childish paganism of unlettered tribes has faded but the tradition lingers in church and state.

An indignant churchwoman writes her editor protesting the picture of the Pope on his cover page, adding, "This too in a Christian magazine."

The tribal god is still worshiped for his hostility toward "outsiders."

But the modern horizon has expanded through world-wide communication to include all humanity.

The only God who can bring peace to the present broken world is He who cherishes all men with impartial care; who cannot be bribed by false worship to the maintenance of selfish purposes, neighborhood opinions, or the preservation of superstition.

He is "jealous" in the sense that he is not properly worshiped so long as the least of His children is outside the worshiper's solicitude.

Only in the service of such a God can we find the peace that will bring the distracted nations to a common understanding.

The gods of the nations are thought to care for the narrowed interests of their "chosen people," but with world horizons there can be no "chosen people."

Saint-Exupery once expressed the idea that truth is the speech of universality; that Newton did not discover a hidden law, but created a phrase wide enough to include the fall of an apple and the rising of the sun; a truth that is not demonstrable but is inescapable.

Tribal gods must go before God can arrive.

Let us broaden our vision to a horizon that includes the true God.

Social Action In The Methodist Church

WALTER G. MUELDER

Social action arouses discussion and controversy. Methodists have been involved in both for over two hundred years. Methodists are basically perfectionists. Our young men are asked in the Annual Conference, "Are you going on to perfection?" "Do you expect to be made perfect in this life?" The proper answer is the affirmative. The goal of perfection is set within an imperfect world. Imperfect is an understatement; it is an evil world in many respects with sin of all kinds corrupting persons and condemning innocent children to fear, hatred, want and hopelessness. Methodist perfectionism does not withdraw people from the world; it is not ascetic or otherworldly; it is not monastic. The goal of perfection sought in the midst of evil and worked out in this life leads to action. This is one of the permanent roots of social action in The Methodist Church. It combines the field of this world as one's parish with the vision of Christ's commandment, "Be ye perfect as your Father in heaven is perfect."

THERE IS A second root of social action in The Methodist Church, namely the class meeting. The class meeting was composed of a dozen members who met regularly for interpersonal discipline, discussion, self-examination, prayer and guidance in the daily problems of the Christian life. Here is a cell group honestly facing life. It is not private religion but dynamic fellowship. No wonder John Wesley could write, "There is no religion but social religion." Out of the life of the class meeting emerged impulses for reform in the community and in national life.

The result is not surprising for the ethics of perfection motivated by evangelical zeal and kindled in small disciplined groups was bound to have social consequences. Take any group of Methodists today, have them meet weekly under good leadership, draw out from them the real problems they face as Christians in their work, encourage them to be loyal to Christ at any cost, let them probe into the causes of the evils which beset them — and you will have social action. The class meetings of the eighteenth century profoundly affected the whole culture pattern of England. A graduate student from Australia presented a doctoral dissertation here last year on the subject, "The Class Meeting and Culture Change in Eighteenth Century England." Dr. Gloster Udy has described how the class meeting provided a different system of values, transformed personalities and penetrated the cultural process with a new pattern of social relationships. There were thousands of class meetings and they were scattered all over England. Remember that to be a good Methodist one belonged to a class which met regularly. Remember that there were about a dozen persons in each class. Remember that in some communities there would be as many as three hundred classes. Remember that in the classes social distinctions, economic differences, and natural abilities, were all subjected to the levelling experience derived from personal recognition of the fatherhood of God and individual need of salvation from sin. Here in face-to-face relationships lay men and women had opportunity for assuming responsibility, practicing mocracy, planning projects, and growing spiritually they participated in service to one another and the co munity.

In an age of autocratic control and stratified social lationships the class meeting provided all types of p sons the permissive atmosphere of self-expression a self-decision. Though Wesley was not a democrat conviction, though there was much paternalistic dictat ship among certain leaders, nevertheless, in the unoffic class meeting all social distinctions changed. Here ea was a brother or sister in the family of God. Here on large scale, because of the large number of classes, "or nary men and women were given the religious franchi and learnt the art of local government. . . ." Appro mately one in five, says Wearmouth, became a member the governing bodies.

Those who learned and practiced self government church affairs were able to use their acquired ability secular concerns. So valid was the class meeting as method of socializing conduct and stimulating soci change that its existence inspired imitation in radic societies, political unions, and the chartist association When the political Protestants in 1818 wished to carry a reform they organized classes like the Methodists. Th met weekly, were limited in number, collected a penn regularly, kept rules in a class book, issued class ticket and appointed class leaders. So it was throughout the fir half of the nineteenth century. The Political Unic movement was so positive of the value of imitating Meth dist class procedure that they said as follows: "If th Union of the Working Classes followed up the plan lai down and established by Wesley, they would in on short year be able to establish the liberties of their cou try."

NOT ONLY DID the social action pattern of th classes inspire imitation by other movements, but produced oftentimes the leadership of social and politic groups. This worried the conservative clerical groups n end. Said one of these: "If men are to be trained (Methodist) missionary and Bible meetings, to face multitude with recollection, and acquired facility of ac dress, and begin to employ the mighty moral weapo thus gained, to the endangering of the very existence the government of the country, we may constantly begi to tremble."

Within the pattern of the eighteenth and nineteent centuries the personal transformation of men's liv through faith in the grace of God and the discipline face-to-face social responsibility produced an unoffici but effective, power for freedom. It was said of Meth dist work among the agricultural workers and the mine that whenever they grouped together in villages "th built a separate place of worship. They developed a con munal and individual life that remained outside dire control of the clergyman and squire. In these ways th

ed the laborers' march to freedom." (Wearmouth, ethodism and the Common People of the Eighteenth ntury.")

n the rest of this presentation I shall not belabor these nts further, leaving it to the normal intuitions of my rers to draw the basic inference regarding the authen- character of unofficial social action in the Methodist lition.

IS PROPOSED that there be created by the next eneral Conference a Department of Christian Social ations with special concern for temperance, world peace other economic and social issues. This department ld embrace the Board of Temperance, the Board of rld Peace and the new Board of Social and Economic ations. This would for the first time establish an of- l agency in this field. We are not concerned to debate technical details of organization, but to consider the der underlying issues as they relate to social action The Methodist Church. The board is to have four ctions: (1) To make available resource materials and vide local church groups with information and guid- e; (2) To lead in and encourage the implementation he social creed of the church; (3) To co-operate with r general agencies in service projects, including neering ventures; and (4) To stimulate social think- and acting within the church.

his proposal has already created a great deal of dis- ion. Some of the more controversial aspects of the e arise from debate regarding the unofficial Methodist eration for Social Action. One occasionally gets the ression that what some Methodists are seeking is an ial agency to put a stop to social action. But in any the time is overdue for an official agency especially he social and economic field. Most Methodist social n has been unofficial in the sense that those who have d did not act in the name of the organization as a le. The class meetings were very Methodistic, but were not official in the strict sense of taking only a ventional or orthodox line of thought and action. Be- the class meeting deteriorated into sentimental simple el stereotypes, it was a dynamic and creative center, ncrete unity of thought and action. It was replete variety, but it maintained an effective though un- ial contact with social reality.

ANY GROUPS OF Methodists are excited about the so-called "pink fringe" of Methodism. They are ed about the use of the official name of Methodism he Methodist Federation for Social Action. What really want is the suppression of social action; but ng as personal perfection is linked with social sensi- y in fellowship groups, there will be new groups giv- expression to their consciences. What is conspicu- y lacking on the part of those who attack the so-called k fringe" is any insistence that the officially enacted eral Conference legislation and the ideals enunciated episcopal addresses be put to work.

here is an acute need to implement what has already officially legislated. By implementation we mean our-fold program which the new legislation envisages. e proposed official agency raises a number of ques- which are presupposed in church social action or which bear on the present situation. (a) What are the constituent elements in the social ministry of the church? (b) Which of these are now cared for by the church? (c) Do we have sound traditions in each of these fields? (d) What is the relation between official and unofficial social action?

The constituent forms of expression of the church's social ministry are social doctrine, social work and social action. Social doctrine means the development of sound theology made relevant in terms of Christian ethics and the situation to which it is applied. Unless the mind of the church is well-informed with clear thinking about the theological basis of Christian action, the message will be obscure. Sound social doctrine is not obvious as is proved by the current confusion in the church. Although most churchmen will subscribe to the idea of the kingdom of God and the need for a responsible society, few are able to give these conceptions concrete meaning. Our lack of sound social doctrine clearly understood in the churches is evident from the following questions: (1) Should we outlaw the atomic bomb? (2) Should we pay our taxes if most of them go into war-making? (3) Should we outlaw certain vocations as out-of-bounds for Christians? (4) Should we combat Universal Military Training? (5) Should we defend the civil liberties of communists? (6) Should we liquidate the Central Jurisdiction? (7) Should we change the principles of American foreign policy?

ON MANY OF these questions we have some official light from the General Conference resolutions and legislation and from the episcopal addresses, but we have not carried out a thoroughgoing education of our people and we have not brought them up in the habit of independent Christian thinking. What has been done is attacked in some portions of the church as evidence of subversive influence, for as I read the attacks on the so-called "pink fringe" and their ideas as expressed in the church literature, the attack is on ideas which may be found printed in the Discipline.

And yet, we need to develop social doctrine in the church. We need to make clear what we mean by a responsible society. To me it includes the following conceptions in the economic sphere. A responsible society is one in which men freely acknowledge responsibility to inclusive justice and public order; one in which economic goals are not divorced from the welfare of society they ought to serve; one in which political authority and economic power are responsible both to God and the people; one in which economic activities are seen as means to larger humane ends, but in which the person can nevertheless actualize himself; one in which people have freedom to control, to criticize and to reform their political and economic institutions; one in which power is widely distributed throughout the whole community and one in which equality of opportunity is established for all. In this society the church is viewed as a conserver, a critic and an inspirer of creative approaches to the meeting of human needs. In this view the economic life finds its rightful place in a doctrine of redemption for man and society, i. e., one in which one can honestly speak of one's work as Christian vocation.

The second form of social ministry is social work. This includes both case work and group work. Social work is the most developed form of the church's social ministry. The new program in the church does not greatly affect this area of activity, but official social action should be soundly integrated with it at every step.

The third expression of the social ministry is social action. As social work focuses on using present resources in church and community to meet present needs, social action focuses on community reconstruction, on changing the patterns of community energy and power, on reconceiving and realigning the structures and functions of institutions and resources. Social work and social action belong together in the continuum of social process.

IT IS CLEAR that because we do not have a really clear body of social doctrine we do not have a unified conception of social action. The incomplete status of our thinking and acting points to the need for some experimentation and a great deal of free critical discussion in applied Christian ethics. In this connection the controversy over the Methodist Federation is insructive. The main target is that the federation should not use the word Methodist, for that word should be used only by official agencies saying official things.

But is this the real problem? The real problem is probably two-fold: (a) conflict as to what social policies the church should support and (b) antagonism to control by a centralized Methodist agency in the social action field. Let us suppose that the unofficial federation were disposed of, outlawed, and even destroyed (which is most unlikely). Let us suppose that the new Board of Social and Economic Relations proceeded to implement the social creed on a church-wide basis and the other legislation on civil rights, what kinds of pressures would manifest themselves at once? Do all segments of the church prefer an official over-all social conscience; or do some wish conference-rights, area-rights, jurisdiction-rights? Do some portions of the church wish to conserve the social patterns and values which they enjoyed before unification? To these elements in the church a vigorous board having a single Christian standard of social justice in racial and industrial matters might be even more objectionable in the long run than the unofficial M.F.S.A.

It should be apparent that the church needs (as well as having to accept) an unofficial fellowship which will carry on the prophetic and experimental work which hitherto the M.F.S.A. has done. Whether that should be the unofficial successor to the M.F.S.A. depends on the number of persons who feel the vital need. A wise church will know how to prize and appreciate unofficial social Christianity.

There are three remaining questions which I should like to discuss. (1) What must be done to get the new board off to a good start? (2) What are the opportunities which confront it? (3) What are the dangers to be avoided?

It is obvious, in answer to the first question, that the board should be qualified and the new secretary should be qualified for the duties involved. I do not wish to enter into the composition of the board, but all of its members should be persons who believe in the four-fold purpose of the board. They should believe in the gene principles underlying the official legislation of the chur they should be able wholeheartedly to subscribe to social creed of the church and they should have ma fested these virtues by previous substantial activity in field.

EVEN MORE important is the selection of the f secretary of the board, though he can do little unl the board is in earnest. We must assume that the church earnest in this matter. In the first place he must thoroughly grounded in Christian social doctrine, Chr tian social work and Christian social action and m know their correct interrelationships. In the seco place, he must be acceptable to his scientific colleagues the social sciences and to his theological colleagues. I must know thoroughly the supporting intellectual dis plines surrounding the making of social policy. Third he must be able to plan his work so as to inspire con dence in the denominational leaders, the ecumenical lea ers, the business and labor leaders, and the rank and f in urban and rural parishes. In other words, he mu have statesmanlike proportions. Fourthly, he must skilled in the art of handling controversial issues wi poise, objectivity, fearlessness and spiritual depth. Fin ly, he must be imaginative, sensitive to social reality, an creative amid the rapidly shifting focii of the social cris

THERE ARE CERTAIN opportunities which a agency for official social action may provide. W may mention the great work of educating the churc Too great a gulf separates the social thinking of the Ge eral Conferences and annual conferences from the level thinking and attitudes of our local churches. On man burning questions of the day, where Christian perspe tives are desperately needed, the attitudes are shocking parochial, nationalistic, class-minded, and secular. W need to communicate our best official thinking to the r motest corner of the denomination. Many persons hav yet to discover what the social creed is and what the Ge eral Conference has said in the areas of civil libertie separation of church and state, child labor, marriage an the home, social security, racial discrimination, and th role of the great associations of farmers, businessmen an labor. How wonderful it would be if we could develo a common mind regarding our ultimate social norms an ideals and a reasonable consensus regarding the prox mate values!

There cannot be real community where there is n communication. Communication depends in large pa on congenial or common norms. Faith in these norm is increased as we relate them on the one hand, to th great New Testament experience and on the other, t them out in life here and now. More and more we unde stand how important common norms or ideals are communication. Individuals and groups tend to be i clusive or exclusive in their behavior in terms of commo standards. Ideals of life and standards of success a deeply ingrained in our most common expressions language, love, justice, friendliness, rejection, prejudic discrimination, hatred and violence are involved in th norms underlying communication, not only verbal com munication, but all forms of communication. He wi

trols communication influences the ideals and norms of eople; he who controls the faith in ideals and the con- of ideals influences the quality and amount of com- nity.

VE CAN SEE this illustrated all about us. Our norms select what we perceive, whom we recog- , to whom we address ourselves and in what manner. sical presence is not as important as our idea of what s other people ought to be playing. Think of the ns of communication which are wrapped up in such ns as labor, management, North Korean, middleclass, ister, physician, janitor, clerical staff, professor, lay- , banker, the Pentagon, urban dweller, dirt farmer, miner. Our social ideals affect how we communi- , with whom we communicate, and whether we com- nicate. Our ideals determine the selection of facts and ence.

ow it must be apparent how significant is the work he church in facing realistically all aspects of social to seek common practical ideals, as well as ultimate ls, and then through education bringing to pass a mon mind among our people. Let us remember that can give lip service to words like love, justice, king- of God, the cross, Jesus Christ, the body of Christ seem to be unified as a people, and yet to be divided ontradictory ways on more immediate ideals. Permit to dwell on this point a moment longer, for it does in- e the question of action. At the level of practical ac- we may find that despite our ultimate ideals we are sharing common norms when terms like these are l: hotel rooms, swimming pools, intermarriage, pool ns, church admission, cocktails, mink coats, repre- ative to the Vatican, employment practices, labor boss- rofit, profit motive, service motive, price control, in- on, parity, foreign missions, Central Jurisdiction, bling, the American standard of living, militarism, oration taxes, lobbying in Washington. In other ls, it is a great opportunity for the church to develop ns of communication and of action on the concrete tions which determine whether we live lives of ex- ve privilege and complacency or lives of inclusive love responsibility, whether we participate as critical, cre- , and responsible members in the churches to which elong and in our communities.

WE TAKE our new opportunity seriously we could the following important things: (1) Bring together vast expert resources of knowledge and experience in fields just mentioned and organize them in common stian strategy and planning; (2) develop important rch in church social action; (3) arouse the people their lethargy and sense of impotence, firing them hope and faith that their prayers, study, judgment, action do count in the social order; (4) build bridges ociety among the social groups now alienated from another; (5) create a body of literature for our people h is factually dependable and based on goals which compatible with the Christian way of life; (6) co- ate in research and action with universities and com- ity building; (7) experiment in local churches and e national level with new ways of expressing Chris- ideals in economic and social problems.

But there are grave dangers which beset us in the new official program of having a Board on Social and Economic Relations. We must mention the gravest danger first, namely, that the work of the board will not be prophetic. This failure may result from yielding to the temptation to satisfy popular opinion in all sections of the church. For the sake of apparent unanimity we may yield to sectional or class perspectives, thus failing to express conviction on the most vital issues. Let us remember that vested and special interests desire church approval. There is some evidence that the church may be parliamentary at the expense of being prophetic and in the name of democratic representation may express the mind of secular opinion at the expense of Christian responsibility. Then there is the temptation to formulate idealistic resolutions which do not commit the churches or the membership to real units of work. If these two temptations are successfully resisted, the next will be to let the General Conference agency do the work *for* the annual conferences and *for* the local churches. The cycle of irresponsibility may run as follows: the board members will decline a vigorous prophetic judgment, for example on Federal aid to education, on the ground that it does not represent the local churches or certain annual conferences or jurisdictions; and then, these local churches and conferences will not take prophetic action on the ground that the Board of Economic and Social Relations has not taken a position.

BUT THERE ARE other dangers. One is that the board will develop a bureaucracy that is so impressed with its status and prestige that it will become too intimate wih persons high in government, business, labor and military affairs. After conferring with the ranking people who have now flattered them with consultations they will recommend, in the name of realism, badly compromised policies. Such actions will have the effect of government and industry receiving church and religious sanctions for its partisan and compromised policies. In its desire to be effective in the short run a bureaucracy may betray the ultimate goals of the Christian community.

No organization, including the whole church, is free from the tendencies known to institutional sociologists. Some sociologists speak of the 'iron law of hierachy,' and the 'iron law of oligarchy.' The more elaborate and large the organization, the more gradations there will be in it, and the more difficult it will be to maintain direct communication between the lower and upper levels of the hierarchy. Hierarchy as a principle conflicts with equality. Equality is hard in a large, differentiated but integrated organization. Equality requires many small organizations having some control over ultimate policy. Thus it is necessary for local churches to be very well-informed and to be able to maintain independent Christian judgment even while they are integrated into the hierarchy. The temptation is for the top of the pyramid unduly to dominate or to be isolated from the rank and file.

There are thus very special reasons for emphasizing the importance of real twentieth century cells in local churches and also of unofficial social action groups. Let us remember the most basic ideals of culture are transmitted

(Continued on Page 14)

Library of the UNION THEOLOGICAL SEMINARY New York

Ewha "Campus-in-Exile"

With Bishop Arthur J. Moore, of Atlanta, Georgia, and newly-elected Bishop H. J. Lew, of the Korean Methodist Church, officiating, a new campus was recently dedicated in Pusan, Korea, for Ewha Womans University. This university, driven out of its original home in Seoul, now cares for 850 students in improvised quarters in the refugee-city of southern Korea.

Dr. Helen Kim, the president, carries on bravely in this trying situation. Her address to the student body at the dedication ceremony gives a vivid picture of conditions. She said in part: "We, the members and friends of Ewha Womans University, are here together this afternoon to dedicate our precious Campus- in-Exile.

"Our campus is comprised of this chapel eleven classrooms, one laboratory, one library, two practice tents, three offices and one caretaker's house. Total cost in cash is about five million won. In addition we had gifts in tentage and glass from UNCACK. All our patrons, particularly the parents of our present student body, had a share in working up the fund. The largest gifts were five hundred dollars from Bishop Arthur J. Moore and another five hundred from the Riverside Church in New York, which made this chapel possible. Another touching gift was three hundred dollars from Kappa Phi organization, the Methodist women students on college campuses in America, with which, together with fifty dollars from the Student YWCA of Ohio Wesleyan University, the Student Union Hut was built.

"The most outstanding gift was the service of Mr. Sa-ik Kim, without which we could not have attained this success. From early morning till late at night he planned and worked with the carpenters. He not only supervised but also inspired the workers to do their best without counting the cost.

"As we dedicate this campus, we are fully aware of the sacrifices that the officers and soldiers of the UN Forces and our ROK Army have made in order to give us freedom to live and carry on our work. We promise them that using all our available opportunities we shall continue to resist the communist aggression until every person in the world can enjoy this freedom bought with their death.

"We are also deeply grateful to our president and all our public workers under him who courageously and vigilantly guard our nation and hold our society together in these troublous times that educational institutions like ours can continue their existence. We pledge them that we too will live and wo and die if and when necessary, for our co try.

"We also remember reverently the de tion of our predecessors who have blazed trail for women's education in Korea left with us noble traditions to follow uphold. To all of them we humbly prom that Ewha will continue on the foundati of faith, hope and love that they have l down for us. The daughters of Ewha always seek for themselves and for oth the triple graces of truth, beauty and servic

On Christmas day Miss Kim cabled friends: "Merry Christmas to you Ewhai In spite of devastations Koreans are singi 'Joy to the World' as never before."

Church Architecture

Chicago, Ill., — The largest collection American Protestant church plans and signs ever assembled was on display Jan. 25 to 27th for a national conference on chur architecture.

The meeting, held on the University Chicago campus, developed some heat arguments concerning modern versus tra tional church architecture, and whether sor of the designs are "too secular, materialis or modernistic," said Dr. E. M. Conover, rector of the National Council of Church Department of Church Building and Arch tecture.

He said that architects from every part the U. S. contributed designs for the confe ence and that some 200 different Protesta church buildings were illustrated.

Awards were presented to those who models of recent church construction we judged to "best meet the needs of the churc in question, according to size and local pr gram," Dr. Conover added.

The meeting, sponsored jointly by th Church Architectural Guild of America an the North American Conference on Churc Architecture, also viewed a film of churc bell casting at the foundry of Petit-Fratze Company, Aarle-Rixtel, Holland.

Keynote speakers who addressed the a semblage included Dr. John B. Thompso dean of University Chapel at the Universi of Chicago; Dr. George Gibson, professor homiletics at McCormick Theological Sem nary, Chicago; and Dr. Samuel Kinchelo consultant in research for the Congregation Christian Church Headquarters, Chicago.

You're Only Young Once

HOOVER RUPERT

Righteousness and World Peace

During these days of the Korean conflict, I have been reminded of an old old oriental proverb. "If there is righteousness in the character, there will be harmony in the home. If there is harmony in the home, there will be order in the nation. If there is order in the nation, there will be peace in the world." There is a real message to us in a day when the world is poised on the brink of imminent disaster! No one seems to know exactly what the Korean crisis will ultimately mean for the future. Many are prone to discredit the importance of the actual conflict in Korea. Others regard it as the first of a series of communist acts of aggression. But, few of us are unaware of the potentialities for another world war involved in any such conflict. The actual fighting which has accounted for over 100,000 casualties in the American forces alone, certainly gives any peacemaker in the world pause for deep thinking and soul-searching.

Out of all the darkness of threatened world conflict, one can see a demonstration of the United Nations carrying out one of its basic organizing principles — the prevention of aggression on the part of larger nations against smaller ones. The united action of the UNO indicates we can work together. As a matter of fact certain of our newspaper columnists have taken it upon themselves to be caustic in their criticism of the UNO. They have made some persons feel it is a failure. Yet when one sees the positive contribution the UNO has made to peace, he is aware that these unpublicized acts of peacemaking are bases for hope and confidence.

What I started out to say was really this: peace in the world according to this proverb, is dependent in the long run upon righteousness in the heart. Follow that progression either way in the proverb: from self to family to nation to world, or vice-versa. The Christian gospel has always held that the development of citizenship in the kingdom of God is dependent on the righteousness of the individual heart. In a world where we speak in terms of billions for national defense and the making of war, where we are almost calloused in our insensitivity to the death of thousands of human beings, where the sacredness of human personality is almost a lost gospel because of the mass approach to life and industry, in such a world we need constantly to remind ourselves that Jesus emphasized always the individual personality.

As a youth, you have the promise of long life, of rich contribution to society, of being God's man or woman. As you are in your heart, so likely you will be in your relationships. The peace of the world may well depend on the righteousness of your heart!

The Homemaker's Corner

Mrs. Harry A. Burnham

February is Different

Every month seems to have its own p cularities. Those of February are fewer on because there are fewer days in which to peculiar.

A letter from a friend living in the cou try says that February is the month when

ves can take a long breath and relax. nmer residents," she says, "often come to spend the holidays in their cottages, now they are all gone, and we can be elves again."

er letter reminded me of an essay by iel Chase which was titled, "You uldn't Like It." It was addressed to sum- visitors and told them about the lakes ponds which were "still white pools." entioned the pond covered with a foot e. It told of coasting parties making a slow pull to the crest "just to swoop n through the tingling dark."

e gave several paragraphs to minstrel s, basket ball games and square dances. e essay closes with, "Oh, we putter t to be sure, and keep up a showing. you see now, we are very dull in the win- And now you're glad, of course, that re not here. For you wouldn't like it; wouldn't like it at all."

e think we would!

this time the groundhog has looked nd. It probably all depended on what of day he peeked out of his winter cav- for we are likely to have a snow storm little while; great white flakes floating of a dark sky, and then, in less than an , there may be bright sunshine from a lless sky.

we take February as an in-between th. Whether in city or country it is a l plan to relax a bit and get ready for a spring in house and garden, not to tion church and club.

spitals And Homes nvention

early 500 people representing 189 Metho- hospitals and homes all over the nation expected at the annual meeting of the onal Association of Methodist Hospitals Homes in Hotel Statler, Cleveland, O., 20th-21st.

of. Ben G. Childs, Duke University, Dur- , N. C., will give the keynote address. r speakers will be: Bishop Donald N. ett, San Francisco, Calif.; Bishop Hazen Werner, Columbus, O.; The Rt. Rev. . John J. O'Grady, Washington, D. C., tary, National Conference of Catholic ities; Dr. Karl P. Meister, Chicago, ex- ve secretary of the Board of Hospitals Homes; Louis B. Selzer, editor-in-chief e Cleveland *Press,* Cleveland, O.; and dent John L. Knight, Baldwin-Wallace ge, Berea, O.

recognition banquet will name four new bers to the Methodist Hall of Fame in nthropy and will award certificates for time service to employees in Methodist utions. In group sessions of the conven- members will hear addresses by leaders e fields of chaplains work, public rela- for hospitals and homes, social welfare, nurse recruitment.

shop William T. Watkins, Louisville, Ky., president of the Board of Hospitals and Homes of The Methodist Church, will present the Hall of Fame awards at the banquet Wednesday evening. Neal D. Ireland, superintendent of Pacific Home for the Aged, Los Angeles, Calif., is president of the National Association of Methodist Hospitals and Homes.

Bishops long interested in hospital and home work who will be on the program are A. Frank Smith, Houston, Tex., Charles C. Selecman, Dallas, Tex., Raymond J. Wade, Mishawaka, Ind., J. W. E. Bowen, Atlanta, Ga. and Lloyd C. Wicke, Pittsburgh, Pa.

Preceding the convention, on Feb. 19th, the Board of Hospitals and Homes of The Methodist Church will hold its annual meeting, with Bishop Watkins presiding.

Many of those attending the convention will attend sessions of the American Protestant Hospital Association Convention Feb. 21st and 22nd.

Across the Land

The growth of The Methodist Church to the proportions of the world's largest Protestant denomination has been paralleled by the growth of its largest service agency: The Methodist Publishing House. As in the case of the Church, the growth of The Methodist Publishing House has been no mere expansion for expansion's sake. Rather, it has been expansion for service.

Today The Methodist Publishing House is a nationwide enterprise, operating retail outlets in fourteen states from Massachusetts to Oregon. Twelve of these branches are mail-order Houses as well as retail stores, serving churches and individuals within assigned regions. Daily they handle thousands of orders from all over the nation living up to the reputation that The Methodist Publishing House is as close as the nearest mailbox; its service as dependable as the mailman.

This particular aspect of service to the Church is a part of the heritage left the Publishing House by its first salesmen—the circuit riders. And it is as inseparable from the fundamental operation of The Methodist Publishing House as is the Publishing House from the very word *service.*

The Methodist Publishing House

Since 1789

World Service Commission

For three business-packed days, Jan. 18th-21st, at Buck Hill Falls, Pa., the General Commission on World Service and Finance of The Methodist Church made plans for closing the quadrennium and shaping its reports for the General Conference.

Bishop Clare Purcell of Birmingham, Ala., chairman of the commission, shared presiding responsibilities with Bishop J. Ralph Magee of Chicago, vice chairman. C. A. Jones, of Columbus, O., served as secretary.

Dr. Thomas B. Lugg of Chicago, executive secretary and treasurer, reported on incoming funds and emphasized the need of increased giving between now and the close of the fiscal year May 31st. This is urgently needed if the church is to meet its World Service opportunities and commitments.

The commission will meet again on the eve of General Conference which opens April 23rd in San Francisco. The commission's session will open April 21st at 2 p. m. in the Methodist-building, 83 McAllister Street, San Francisco.

Heading the committees at the Buck Hill Falls session were the following: Dr. R. S. Curl, San Antonio, Tex., apportionments; C. A. Jones, rations for World Service funds; President Foye Gibson, Emory and Henry College, Va., general administration fund; and Luther Wells, Richmond, Va., the episcopal fund.

FBI Guards Minister

Wilmington, Del. — Federal Bureau of Investigation agents set up a guard at the parsonage of Union Methodist Church, residence of the Rev. George H. Pigueron, after threats were made against the minister's life.

Mr. Pigueron reported to the FBI that he had received letters and telephone calls containing the death threats. The warnings were given, the minister said, in retaliation against his recent sermon denouncing alleged organized gambling operations in this city, and implying that such operations existed because of graft in official circles.

The crusading pastor's reaction to the death threats was a pledge to press forward in his attack on gambling. "God willing," he said, "I'll preach another sermon on Sunday morning." He implied that he would lash out against other aspects of alleged crime.

Mr. Pigueron is due to be subpoened to appear before a crime-investigating Federal grand jury. Meanwhile, directors of Wilmington's department of public safety invited the clergyman to attend a meeting of the board and tell what he knows of gambling operations.

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Social Action In The Methodist Church

(Continued from Page 8)

mainly through the family. Therefore social changes that do not change the character of the family are not likely to be permanent. Unless the social action of the churches improves the quality of the culture in the home, we must judge it to be superficial. It is in the family that all the Christian virtues are somehow faced together. The boards and divisions tend to go their separate bureaucratic ways. They are known by the roles they play rather than the souls they save. What is therefore needed, if our society is to be saved, is not only social action at the top, but coherent Christian social action in each and every home. What is planned at the top must be responsive to the family needs at the bottom, for it is the seed-bed of character.

If I may be permitted one final criticism of the organization of the Department of Christian Social Relations it is that it is not a rational organization. It illustrates, on the contrary, the law of "the persistence of the role." Instead of thinking through afresh the whole range of social problems and reorganizing in the light of that analysis we give temperance the same relative status as the whole range of world peace problems put together and these we do not redefine, but place alongside economic and social relations. From an objective point of view the pattern is comical; from a realistic church politics point of view we can see this illustrative of "the persistence of the role." But if we make compromises within our own church, what do we say about organizational reform of the irrational social patterns outside?

Yet, I look forward to our new pattern. If we will deepen our faith in Christ, we shall regain Christian independence and prophetic power. Social courage does not arise so much from our willingness to stand up and be counted as it does in deepening our humility before God. As we surrender our self-will we need to muster less courage, for we have greater faith. Let us pray for a deeper sense of social responsibility in the church. Let us have faith in God's lead ship. Let us remember that we are a n sacramental church. Grace is unofficial a ignores labels. Our heritage is rooted in hunger for personal perfection grounded repentance and forgiveness. Our heritage rooted in the small group where the h spirit speaks to the person-in-community, personal and group decision to live respon bly before God. The spirit of Methodism unofficial, unprofessional, uncoerced. I not plead for the General Conference to gentle with the Methodist Federation of S cial Action. If the time has come for a n unofficial group to succeed this fellowsh let it be done. In any case General Co ference can not do anything about that. it could, Methodism will have committed su cide. I like to think that there is enou good judgment in the church to preserve dynamic tension between official agencies, the one hand, and experimental, volunta and unofficial groups on the other. Prophe is illustriously unofficial.

Contest For Seminarians

New York — A national contest open students in Protestant theological seminari was launched here by the Bureau of Churc Building and Architecture of the Nation Council of Churches.

The contest, aimed at preparing futu ministers to lead a church building or im provement program in a local communit is being co-sponsored by the Church Arch itectural Guild of America.

Dr. E. M. Conover, director of the Burea of Church Building and Architecture, sai the contest was prompted by repeated com plaints by architects that Protestant pastor were poor planners in their church buildin programs.

"Most architects," he said, "believe min isters do not know how to state their need for new buildings or improvements, nor how to guide their congregations in determinin needs so that the architect can design building best suited to the situation."

Cash prizes amounting to $500 will b awarded in the contest which closes June 1s Students submitting entries will be require to prepare a building program for a specifi

ch or design a completely new church. ne program submitted must include sta- s on the surrounding community as as a detailed plan showing dimensions contour of the church site. The build- plan must provide not only for worship ces but also for religious education, fel- hip and recreational activities, pastoral administrative work for a congregation 50 or more members.

ess Baggage For ristian Missions

ntinued from Page 4)

enship got him into trouble. One's na- lity in times of rivaling nationalism, is s baggage which he might like to shed he can not. Whether his nationalism be sset or a temporary liability for the carry- of the gospel message, the missionary and upporters do well to note that the es- als of the gospel are something quite t from their own nationalism and that essentials can carry and do carry be- national boundaries and in spite of in- tional, economic and political contests.

rthwest Notes

MOND E. BALCOMB

parliament of religions was held during veek of January 21st-25th at the Univer- of Oregon, Eugene, as part of the Uni- ty's 75th anniversary observance. Plat- lecturers during the four days included ni Detvatmananda, leader of the Vedan- ciety of Portland who discussed Hindu- Professor Henry S. Tatsumi of the Uni- ty of Washington who discussed Budd- ; Bashir Ahmad Minto, president of the em Society of the U. S., who discussed m; Julius Nodel, Rabbi of Temple Beth l, Portland, who discussed Judaism; Mar- hielen, superintendent of Roman Catho- chools for western Oregon; George Flor- y, official representative of the Ecumeni- Patriarchate of the Eastern Orthodox ch in the U. S.; and Gerald Kennedy, p of the Portland Area of The Metho- Church.

* * * *

rtland's 27 annual School of Religion is conducted on six consecutive Monday ngs, from January 21st to February 25th e Centenary-Wilbur Methodist Church. school is under the sponsorship of the and Council of Churches, the Rev. Ar- J. Stanley, executive secretary.

n courses are being offered, with a g emphasis on leadership training for the local church. Three courses of general interest to laymen and ministers are also offered: "Jesus And His Teachings," which is being taught by Dr. Hideo Hashimoto, professor at Lewis and Clark College; "Religion and Mental Health," which is being led by William Bessey, educational director of the Mental Health Association of Oregon; and Dr. Adolph Weinzirl, professor of preventive medicine, the University of Oregon Medical School; and "Why Are We Protestants?" taught by this correspondent.

Council Of Bishops

The Council of Bishops is shown above in the semi-annual meeting in Atlantic City, New Jersey, January 10th-14th.

Seated left to right in the first row are bishops: McConnell, Kern, Baker, Shaw, Welch, Moore, Corson, Oxnam, P. E. Martin, Ledden, Hartman, Straughn, and Kelly.

In the middle row are bishops: Magee, Lord, Phillips, Hammaker, Franklin, Brooks, W. C. Martin, Flint, W. A. Smith, Holt, Cushman, A. F. Smith.

In the top row are bishops: Brashares, Booth, Northcott, Werner, Garber, Short, Purcell, Kennedy, Harrell, Tippett, Wicke, Bowen.

At U. M. T. Hearing

The Methodist Church is solidly opposed to the adoption by Congress of universal military training. This was the substance of the testimony presented to the House Committee on the Armed Services on January 25th, by Dr. Charles F. Boss, executive secretary of the Methodist Commission on World Peace. "At no time in the past" said Dr. Boss, "has The Methodist Church been so overwhelmingly opposed to the proposal for compulsory military training as at the present time."

In support of this affirmation Dr. Boss cited the action taken by the Council of Bishops, the Commission on World Peace, 44 annual conferences and various women and youth groups of The Methodist Church. Plans for universal military training were said by Dr. Boss to be "repugnant to the American concept of freedom and democracy, and repugnant to the American spirit."

As as substitute for the bill for universal military training now before Congress, Dr. Boss proposed that the United States instruct its representatives in the United Nations to introduce a resolution calling for the universal abolition of compulsory military training.

In conjunction with the presentation of his testimony before the House Armed Services Committee, Dr. Boss announced that an appeal had been sent to 30,000 Methodist leaders throughout the country urging them to work for the defeat of U. M. T. legislation.

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Meets With Catholic Leaders

Bonn, Germany — Dr. Konrad Adenauer, Chancellor of the West German government, had a four-hour conference here on church-state questions with a group of Roman Catholic leaders.

The Catholics were led by Joseph Cardinal Frings, Archbishop of Cologne, and included Archbishop Lorenz Jaeger of Paderborn, Archbishop Wendelin Rauch of Freiburg in Bresgau, Bishop Joseph O. Kolb of Bamberg, and Bishop John B. Dietz of Fulda. Also participating in the meeting was Otto Lenz, State Secretary for Internal Affairs.

An official communique said the conference was held at the suggestion of the Catholic bishops and proved "fruitful and fully satisfactory." It said the bishops stressed the concern of the Catholic Church in regard to religious education in schools and the protection of family life.

A similar conference took place last November between leaders of the Bonn government and the Evangelical Church in Germany.

For Unofficial Visitors

Arrangements are being made for housing unofficial visitors to the General Conference in San Francisco, April 23rd-May 7th, in private homes at the nominal cost of $1.00 per bed per night. These arrangements are being made particularly to accommodate laymen and ministers who otherwise would not be able to attend the General Conference because of the high cost of hotel rooms.

Also, it will be possible for unofficial visitors to reserve seats in some of the better sections of the San Francisco Civic Auditorium by writing ahead for these reservations. Although the seating capacity of the auditorium approximates 11,000 and it is likely that any number who attend will be abe to get in at any time, the best seats will be available only upon a reservation basis. Groups attending from local churches, districts, subdistricts and conferences will be recognized at the General Conference.

Reservations for housing and for seating should be directed to: Committee on Hospitality and Caravans, Methodist General Conference, 83 McAllister St., San Francisco 2, Calif.

Record For Giving

Washington, D. C. — Seventh-day Adventist national headquarters here announced what is believed to be a new all-time record for giving by members of a single church.

The Isabel Street Adventist Church in Glendale, Cal., with 1,557 members, reported total contributions of $377,698 in 1951, an average of $242 for each member for the year. Of this sum $266,422 was collected as tithes, and $11,275 represented mission and church expense offerings.

The 1,700 members of Sligo church in Takoma Park, Md., adjacent to national headquarters gave a total offering of $338,804 in 1951, an average of $200 per member. In addition, this church raised $20,056 from nonmember friends in the area to aid its humanitarian work.

Total contributions from more than 10,000 Adventist congregations in the nation are expected to exceed $50,000,000 this year, church officials said, with $9,000,000 of this sum earmarked for missions and welfare activities.

Hits Bingo Amendment

Albany, N. Y. — Games of chance are harmful to society even when conducted under church or other charitable auspices, the New York State Council of Churches declared in a resolution sent to all members of the legislature.

The resolution was adopted by the council's legislative committee after a constitutional amendment was introduced into both houses of the legislature to legalize bingo for religious, charitable, veteran's and volun firemen's organizations. The amendm has been referred to the State Attorney G eral for an opinion by the senate and ass bly judiciary committees.

The council's resolution said that the parent good coming from such money-r ing activities by reputable organizations co not possibly counteract the evil done to ciety. "The proposal to exempt church charitable organizations from the gene law," it said, "presents the curious situat of saying in effect that 'that which is moral for the general public is moral those who are expected to be the moral le ers of a community.' Financing by th methods is self-defeating in the long r Worthwhile activities can be supported worthy methods."

Referral of the proposed measure to the torney general is standard procedure for c stitutional amendments. If it is approv by the legislature this year, it must be s mitted again next year and then would voted upon in the general election of 195

Church-State Principle

Atlantic City, N. J. — The church m play an active role in defining the princi of separation of church and state and det mining how it shall be applied. "Unless t churches are willing to do this," the Nation Lutheran Council was warned at its 34 annual meeting, "they may find that the c rent interpretation is developing along lin which are contrary to their convictions." T warning was voiced by the Rev. Robert Van Deusen, Washington (D.C.) secreta for the NLC's Division of Public Relation

While separation of church and state "a distinctive part of the American tradition Mr. Van Deusen pointed out, "there is no un form definition and interpretation of t principle," and "its application to specif situations gives rise to a wide variety of opi ion."

He noted further that all three branch of government have a part in framing t official interpretation of the separation church and state, the executive departmen through administrative policies, Congre through the passage of legislation, the cour through judicial decisions.

Stressing that the church "is concern fully as much as the state," Mr. Van Deus cited the appointment of an ambassador the Vatican as "an excellent example" of t church's opportunity to make its influen felt.

Klan Floggings

Whiteville, N. C. — The Columb County Ministerial Association adopted resolution condemning a series of floggin which followed a Ku Klux Klan rally.

The ministers expressed "fear that the timate result of these happenings is to be p litical control by a subversive fascist-li

ZIONS HERALD 125 YEARS AGO

February 7, 1827

The following, from the gentleman in North Carolina, whose former communication to the editor of Zions Herald lately arrived after a passage of *two years, six months, and eleven days,* is so distinguished for pleasantry, and amusing calculations, that we beg leave to inform him, by publishing an extract of his last letter, that he has, for once, miscalculated time.

"When, in 1824, I became a subscriber to Zions Herald, my intention was to make payment agreeably to the conditions therein expressed — i. e. half yearly; but, having heard nothing in reply to my letter in June of that year, I concluded the growing prosperity of the establishment superseded the need of aid from so ineffectual an auxiliary, and I have been content to enjoy the mental feast derived through its columns for more than two years, without any other hindrance than some throes of heart about not paying the printer, until your account reached me on November last, claiming $6.25. What, thought I, has become of my $1.25? I concluded it could not have been received, and I ventured not to send any more; but, as the Post Office turns out to be such a place of safe deposit, and as you value so highly such antique documents, I have put herein Five Dollars, and laying out twenty-five cents for its provision, after a hearty good bye, I allow it 10 years, one month, and fourteen days to reach you; at the end of which time, if we should live so long, and you publish the receipt of it, I will send you for the paper $25 more."

p unless patriotic and Christian citizens l against this evil."

/e call upon all ministers," the resolu- said, "to condemn the evils which are ting our country, and upon all church bers to do all in their power to with worthy law enforcement officers feat these forces.

urther, we call upon those who love God, their church, and their country to e that these acts of violence and the or- ation which sponsors them are un- tian, unpatriotic, and destructive of freedom we hold dear."

e resolution was to be read in churches l denominations in the country.

arly $20 Million

LANTIC CITY, N. J. — Food, clothing, cines and other supplies totaling 65,050,- pounds, with an estimated value of $19,- 46, have been shipped abroad by Lu- n World Relief, Inc., since it was or- ed late in 1945 as the material aid agen- the National Lutheran Council.

e goods were distributed in twenty-two ries in Europe, Asia and the Middle according to Bernard A. Confer, ad- trative secretary of LWR, in a report to Council at its 34th annual meeting. The nents, he said, consisted of 126,470 bales ed clothing and bedding, 651,514 cases od, 28,550 cases of used shoes, 26,591 of miscellaneous articles, and 2,350 of new clothing, bedding and shoes.

the total, 44,906,616 pounds valued at 45,633 consisted of regular shipments of ibutions from Lutherans in America. ded in this amount was 21,250,777 ds of farm products valued at $1,436,- ollected since December of 1947 through Christian Rural Overseas Program OP).

addition, LWR's shipments included 16,- 59 pounds of government-surplus com- dies valued at $2,646,892, which were hed from the U. S. Department of Agri- e until the program was discontinued last year, and 3,726,921 pounds of goods d at $859,621, which were shipped to any and Austria for other agencies.

major share of the relief supplies, 46,- 58 pounds, was sent to Germany, the t showed, with other countries receiv- he following amounts. Austria, 4,189,- Brazil, 3,358; China, 10,162; Czecho- ia, 281,641; Denmark, 53,565; Eng- 11,259; Finland, 763,387; France, 24,- Holland, 28,465; Hungary, 263,365; 639,653; Indonesia, 19,543; Italy, 197,984; Japan, 2,072,259; Korea, 156,763; Norway, 1,085; Middle East, 3,362,355; Philippines, 95; Poland, 1,062,178; Trieste, 74,778; Yugoslavia, 1,315,325.

During 1950, LWR shipped relief supplies for the first time to famine-stricken India, to war-devasted Korea, and to Italy to strengthen the ministry of the Lutheran World Federation Service to Refugees. Shipments to Poland were discontinued during the year, but "not by choice," Mr. Confer noted. He added that no supplies had been sent to Hungary since 1948 and Czechoslovakia since 1949.

Shipments in 1951 totaled 13,021,137 pounds valued at $3,709,355. Lutheran World Relief holds membership in the American Council of Voluntary Agencies for Foreign Service Inc., the Council of Relief Agencies Licensed for Operation in Germany (CRALOG), the Licensed Agencies for Relief in Asia (LARA), and in American Relief for Korea (ARK).

Priests To Censor Indiana Textbooks

On the theory that Roman Catholics are "considerably versed in being able to spot communist or subversive influences," Wilbur Young, Indiana superintendent of public instruction, has asked nineteen priests to help him select 169 books to be used in the state's public schools for the next five years.

The move for clerical censorship of textbooks was first revealed in an Associated Press story which said that Young had appointed two persons — the Rev. Francis Reeves, a Dover priest, and Professor Paul Seehausen of Valparaiso University — to "look over 38 textbooks in geography and social studies. . . ." Upon learning of this, the *Church and State Newsletter* wrote to Young inquiring whether he really expected "a clergyman bound by Roman Catholic canon law to exercise this function in the public interest." The superintendent has not replied to the inquiry. (According to pronouncements made by many high dignitaries of the Roman Catholic Church, including several popes, "error" (i. e., all non-Catholic points of view) has not the same rights as "truth" (i. e., Roman Catholic beliefs). In regard to education, Canon 1374 of Roman Catholic canon law says: "Catholic children must not attend non-Catholic, neutral, or mixed schools, that is, such as are also open to non-Catholics. It is for the bishop of the place alone to decide, according to the instructions of the Apostolic See, in what circumstances and with what precautions attendance at such schools may be tolerated, without danger of perversion to the pupils.")

Soon after Father Reeves and Professor Seehausen were appointed — and before Superintendent Young invited a total of nineteen Roman clerics to join the textbook witch-hunt — the Indianapolis Ministerial Association protested the action and formed a committee to combat it. The Rev. George St. Angelo, association president is chairman of the committee.

Superintendent Young is said to be "a Methodist" and "a Mason." — *Reprinted from the Church and State Newsletter.*

Church Of Year

GREENSBORO, N. C. — The North Carolina Grange has announced plans for an award honoring the rural church of the Year.

Harry B. Caldwell, Grange president, said that all local units are being requested to nominate one church in their community. A state committee then will study the nominations and select the five outstanding churches.

The five selected will be visited during September and the Church of the Year will be named on the basis of the committee's findings. The winning church will be presented with a certificate and other appropriate recognition at the Grange's annual meeting in the fall.

The Rev. Garland Hendricks of Boiling Springs, chaplain of the state Grange, is chairman of the selections committee. He said that the system of grading will include development of spiritual life, improvement of organigations, physical equipment, community service, worship, teaching, music, fellowship, church organizations, educational facilities, grounds and social service programs.

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PERSONS

The Rev. and Mrs. Robert W. Meikle of West Roxbury, Mass., announce the birth of their first child, Christine Gail, born Sunday afternoon, January 20th, at Faulkner Hospital, Jamaica Plain. Mr. Meikle is pastor of the West Roxbury Methodist Church. Mrs. Meikle is the former Adelaide Neal of Rockport, Mass.

Bishop John Wesley Lord announced the appointment of the Rev. Frederick C. Allen to Putnam, Conn., which was effective Feb. 1st. Mr. Allen came into the New England Southern Conference from the New York East Conference in the fall of 1949 and was appointed to Mystic, Conn., where he has since served. At the conference session last year, Old Mystic also came under his pastoral charge. Mr. and Mrs. Allen have two sons and a daughter. One of the sons, the Rev. Daniel Dorchester Allen, is a Methodist missionary in India.

Protestant women of the Boston Area are urged by the Boston Council of Church Women to participate in the 1952 World Day of Prayer. Services will be held throughout the Boston Area churches on February 29th, the first Friday in Lent. A few of the scheduled services are the following: St. Paul's Cathedral (Episcopal) in Boston, 10:30 a.m.; Hill Memorial Baptist Church, Allston, 2:00 p.m.; Eliot Congregational Church in Roxbury, 8:00 p.m.; Leyden Congregational Church in Brookline, 11:00 a.m.; and First Baptist Church in Charlestown, 7:45 p.m. The Tremont St. Methodist Church service will be on Thursday, Feb. 28th at 8:00 p.m.

Guest Of The Day

Bishop Newell Snow Booth, resident in the Elizabethville Area (Africa) of The Methodist Church, was guest-of-the-day at the West Roxbury Methodist Church, on Sunday, January 27th. Preaching at the morning service, he spoke of the "bridges" already standing in Africa, but of the need for constructing approaches to them — approaches in the form of our understanding of Africa's people and their needs, approaches in the form of our prayers, of financial support, and of young Methodists to go to Africa to help in the construction of such approaches.

After the morning service a fellowship hour was held in the parish hall, when motion pictures of Methodist work in Africa were shown, with the bishop answering questions from the audience.

At one o'clock, a parish covered dish luncheon was held, with the bishop and his son and wife, the Rev. Newell S. Booth, Jr., pastor of First Methodist Church, Somerville, as guests of the congregation.

Mrs. S. B. Simpson, Mrs. Kenneth Richardson, and Miss Margery Stuart helped in planning for the meal. Members of the Young Adults and Youth Fellowship helped in serving the meal and in the cleanup which followed in the church kitchen.

Visits Italian Homeland

An Italian-born Methodist minister from San Francisco is now in Italy for his first visit in forty years. The Rev. Ettore Di Giantomasso, St. John's Italian Church, San Francisco, flew to Rome on January 20th.

The young Italian attended Genesse Wesleyan Seminary, at Lima, New York, and Boston University School of Theology. The first home mission station the World War I veteran served was the Italian Methodist Church in Portland, Maine. In 1928 he was assigned to San Francisco. In his years there he has helped more than 600 members of the Italian community to become American citizens.

At a surprise birthday dinner recently, members of his congregation presented their minister with a map of Italy marked "Destination Rome," and a check for $300. The district superintendent, bishop, and other friends contributed to the fund to send the minister on the two-month visit to his homeland.

Bishop emeritus Lewis O. Hartman was the guest speaker at the winter meeting of the Great Haverhill Council of Churches on January 23rd at Calvary Baptist Church. His stirring message, entitled "A Workable Utopia," held the audience of nearly 200 people from more than a score of churches spellbound with its graphic description of attempts to establish the ideal community. While such attempts in the past have failed, largely because they were too often based on coercion, Bishop Hartman affirmed his faitl man's ability to build the kingdom of on this earth if he would learn to take ously the leadership of Jesus Christ and w for reconciliation and love rather than d nation through power.

Bishop Hartman expressed his satisfac that the meeting was held in a Negro chu the exterior of which was recently pai by the members of the Haverhill Minis Association.

A Winter Diocesan School is being sp sored by the department of Christian ed tion of The Episcopal Church, at the he quarters of the Diocese of Massachusetts Joy Street, Boston. Included in the eig week series from January 24th-March 1 are courses in the power of prayer, denomi tional preferences, the prayer book, Ch tian literature, English church history, al guild instruction and creative activities the Church School.

Lectures At Drew

Dr. Lynn Harold Hough will give t year's Tipple lectures in Christian biograp at Drew University, Madison, N. J., Februa 11th to February 14th, President Fred Halloway has announced.

The theme of Dr. Hough's series will "Great Humanists." He will lecture on A totle, Cicero, Erasmus, Irving Babbitt, a Paul Elmer More.

Dr. Hough retired as Dean of Drew Th logical Seminary in 1948, after serving that position for fourteen years. He was p fessor of homiletics and the Christian cri cism of life from 1930 to 1947.

Dr. J. Rolland Crompton, headmaster Tilton School, Tilton, N. H., will addr the Sunapee and Georges Mills churches New Hampshire on Race Relations Sund February 10th.

The Rev. Everett Thompson, return missionary on furlough from Japan, is spea ing in churches in New Hampshire fro Jan. 15th-Feb. 15th. He will be in the Sun pee, N. H. Area on Feb. 15th.

The New Bedford District workshop evangelism, in the New England Southe Conference of The Methodist Church, w meet at the Wareham Methodist Chur Wareham, Mass., on Sunday, February 10 3-8 p. m.

The sick and shut-in of the First Metho Church of Pawtucket, R. I., are rejoicing the further ministry made possible as a res of recent gifts made to the church. A ta recorder was given by Miss Esther Lumb a memorial to her parents, Mr. and Mrs. W liam Lumb, Sr., and of her brother, Norm Lumb, killed in Korea. Also a pastor's co

on set has been presented by the Phila- Class of the church school. This ex- the ministry of the church to many are aged or confined to their homes. Rev. Otis Lee Monson, is the pastor of Church.

fessor H. Neil Richardson of the De- ment of Bible and Religion at Syracuse ersity has been appointed a fellow in rusalem School of the American Schools riental Research for the academic year 53. Mr. Richardson will be in Jerusalem September 1952 to May 1953. Profes- Richardson received the S.T.B. degree Boston University in 1943 and the degree in 1951 with a dissertation in ield of Ancient Near East culture.

e Rev. Garland Hopkins, formerly of Methodist Board of Missions of The odist Church, and recently an associate of *The Christian Century,* has been executive vice president of "The ican Friends of the Middle East," an nization headed up by Dorothy Thomp- Mr. Hopkins, long a devoted friend of Arab nations, will begin his full time s at once but will continue to serve as ging editor of *The Christian Century t.*

man's Society News

ouise Richardson

ood News" is the heading of the flier sent to advertise the accredited School issions to be held at Rolling Ridge, Sep- er 8th-12th. The topics to be considered 'Preface to Bible Study," "Africa," and e Missions and Human Rights."

* * * *

e delegates elected to attend the North- urisdiction meeting to be held in Scran- Pa., March 25th-28th, are the following: F. Nelson Bridgham of Springfield, Edwin S. Anderson of Medford, Mrs. r H. Wolcott of Springfield, Mrs. Fran- Wilson of Worcester, Mrs. William D. edy of West Lynn, Mrs. Harvey Erick- f Worcester, and Mrs. Edward Bollinger orcester. Mrs. Ralph D. Kinney of Ar- on and Mrs. George W. Eyclehymer of onville are the alternates.

* * * *

s. Edwin S. Anderson, vice-president of Conference and commission on com- ty and world service of the Medford de Methodist Church, was in charge of World Vision Institute held in that h on four Sunday evenings in January.

* * * *

s. Jane Caswell, a member of the an's Society of Christian Service of ty Church, Springfield, was recently n foreman of the jury during the civil ns of the Superior Court in Springfield, being the first woman foreman in Hampden County. Mrs. Caswell, as one of the election commissioners, will be in a position to impress on potential women jurors the duties and responsibilities of the job. In a recent issue of the *Springfield Union,* there appeared an interview with Mrs. Caswell. Much interested in church and community affairs, she has been a member of the church council committee for the religious census.

The twenty-third annual conference on preaching will be held at the Daniel L. Marsh Chapel, Boston University School of Theology, Boston, February 11, 12 and 13. The program includes morning, afternoon and evening sessions, with outstanding theological speakers, workshops, and an alumni banquet. Arrangements were made by the homiletics department at Boston University School of Theology, including Dean Walter G. Muelder and Professors Allan Knight Chalmers and E. Winston Jones.

To Continue Support

Dr. Marvin Harper, president of Leonard Theological College, Jabalpur, India, and Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church, discuss New England Methodism's contribution to the completion of a $25,000 chapel, and the future development of a $40,000 dormatory. Leonard College has been one of the "specials" adopted by New England as part of the Advance for Christ and His Church.

The Rev. Dr. Ralph W. Sockman was elected president of the Protestant Council of New York City on January 24th. He is minister of Christ Methodist Church. His first appearance in his new office was February 4th as joint speaker with David Rockefeller, son of John D. Rockefeller, Jr., at the annual campaign luncheon at the Hotel Astor. Dr. Sockman succeeds the Right Rev. Charles R. Gilbert of the Protestant Episcopal Church.

In a letter from Oslo, Norway, Bishop Theodor Arvidson of Stockholm, Sweden, tells of his travel plans to America as follows: "I will probably go via India, having received repeated invitations from the Indian

EVENTS

bishops, Rockey and Pickett, as well as from the Swedish missionaries, the Sten Nilssons, the John Larsons and Dr. Dagmar Norell. They want me to dedicate the new mission station under construction at Pakaur, which has been made possible through gifts from Sweden. The other Scandinavian missionaries also should be visited if it can be arranged."

Speakers for the Sunday morning services in Marsh Chapel at Boston University for the rest of February will be: Feb. 10th, Dean Littell, "The Judgment Is Begun!"; Feb. 17th, Bishop Paul N. Garber, resident in the Richmond Area of The Methodist Church; Feb. 17th, in the afternoon, Dr. Reinold von Thadden of Fulda, Germany, speaking at the greater Boston Student World Day of Prayer Service, 4:00 p.m.; and Feb. 24th, Dean Littell, "The Church — Covenant of Families." Thomas Sugrue spoke Feb. 3rd on "The Spiritual Implications of Israel."

Two Boston University professors, Dr. L. Harold DeWolf, professor of systematic theology, and Prof. Edward Wageknecht, professor of English, and Frederick Babcock, book editor of the *Chicago Tribune,* discussed "The Case Against Universal Military Training," at a meeting in Boston University's Speare Hall, 755 Commonwealth Avenue, on Tuesday, February 5th, under the sponsorship of "Action for Christ and Truth," a student group.

Pres. Harold C. Case of Boston University has announced the resignation of Warren S. Freeman as dean of the university's college of music, a position which he has held since July first, 1949. Mr. Eugene H. Floyd, assistant to President Case, was named acting dean pending the selection of a successor to Dean Freeman who, on leave, plans to complete his studies for a doctorate in music and then resume his teaching in music at the university. The change is effective immediately.

The 114 year old Riverdale Methodist Church in Gloucester, Mass., was destroyed by fire on Jan. 31st. The only part of the church to escape damage was the mural above the altar, depicting the ascension of our Lord, which will be used in raising funds to rebuild the historic church. Planning the reconstruction of the building are Dr. Archiver J. Strait, superintendent of the Lynn district of The Methodist Church, and the Rev. Allen F. Kerns, pastor of the Riverdale Church.

Are You Going To Europe?

The Ecumenical Institute of the World Council of Churches, Bossey, Switzerland, is anxious to have the names of church people from the United States who plan to visit Europe, in order that they may be invited to special religious events and to conferences or short courses at the Ecumenical Institute. Dr. Hendrik Kraemer, director, would appreciate hearing directly from any church persons who will be coming to Europe during 1952, giving the dates of the proposed visit.

It is hoped that many visitors will find it possible to include some of the World Council Inter-Church Aid projects, the Youth Department work camps, and the World Council headquarters, in their itineraries. Names, with approximate dates and itinerary, should be sent to Professor Hendrik Kraemer, Chateau de Bossey, Celigny, Switzerland.

On A Wide Circuit

W. W. Reid
B. S. of A.

It was my good fortune to know personally the late Daniel Carter (Uncle Dan) Beard, author, artist, naturalist, patriot, and an American co-founder of the Boy Scouts of America. The acquaintance began before there were Boy Scouts, when I was a lad in high school. He used to come to our town, almost yearly, under the auspices of the W. C. T. U., and give a lecture — combining Indian lore, woodcraft, nature, and temperance, flavored with delightful blackboard drawings and exhibits of early Americana. That was in the rather bare and cold stove-centered hall that earlier had been our first Methodist church. Later I used to report Dan Beard's lectures and activities in the local papers, and to know something of his clubs that preceded scouting.

While American scouting took name and form from Lord Baden-Powell's African and British scouting, it was Dan Beard and his lifelong interests that gave it most of its peculiarly American content and objectives. For Dan Beard dreamed, and lived, and thought in the days and ways of the Indians and the early settlers on this continent. Daniel Boone, David Crockett, Kit Carson, George Washington, Abraham Lincoln, Mark Twain, and Theodore Roosevelt were his heroes. Their skills and their ideals he helped weld into the new organization for boys. These pioneers knew the woods, the birds, the wildlife, the campfires, the trails; they were independent, resourceful, God-fearing, and man-serving; they had the ruggedness and forthrightness of Old Testament worthies. These qualities, skills and objectives Dan Beard admired, and these he helped build into scouting.

Too, he was an inspiring teacher on the trail or around the campfire. He was a Quaker, but he also had the Methodist's faith in the value of "experience," which is only "learn to do by doing" clothed in theological language. So that the merit badge program — whereby boys enter into a varied group of experiences (crafts, skills, studies) "on the end of a log" with an adult counsellor — is a basic concept of scouting and is sound pedagogically. By experimentation the boys discover their own inclinations and aptitudes.

The other evening I attended a meeting of perhaps 200 "scouters." They were part of some 700,000 men who volunteer many hours as advisors and associates and leaders of almost 3,000,000 boys in the scouting organization across America. These men are concerned with the America-that-is-to-be and with problems of juvenile delinquency, of moral standards, of physical and spiritual well-being of youth. The great majority of the men are active in their local churches, and most of their troops are church-related. Most of the men have sons of their own — boys the better for their scouting experience. Most of the men have skills — hobbies, trades, or professions — into which they stand ready to initiate the inquiring scout. And they are concerned — and are passing on their concern — for conservation, civil defense, relief to the needy, preparedness for disaster or emergency, civic welfare, community well-being, in all of which scouts have training and participation.

These men are agreed that within the framework and teaching of the Boy Scouts of America lies a large part of the answer to "the youth problem," the combatting of c munism, the living of the Golden Rule, making of a better America, and the pro tion of international understanding and g will. (There are 2,000,000 similarly-trai scouts in lands overseas.) Certainly it is ally of the home, the church, and the sch in making better Americans; and it dese the support of every church and churchm

Each one of us, in these troubled tir will be better Christians and citizens if take, and contemplate, and *have experie* in the meaningful scout oath: "On my h or, I will do my best to do my duty to and my country, and to obey the Scout l to help other people at all times; to keep self physically strong, mentally awake, morally straight."

BADGE OF MERIT

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Vatican — Japan Relations

Rome (RNS) — Arrangements are un way to establish full diplomatic relations tween the Vatican and Japan, according to announcement in *Osservatore Romano,* V can newspaper. (In Tokyo it was repor that notes were exchanged that will m sending a Papal internuncio to Japan an Japanese minister to the Holy See after Japanese peace treaty takes effect.)

Vatican circles said they expected that gian-born Archbishop Maximilian de Fu stenberg, who is serving at present as Ap tolic delegate to Japan — a non-diploma post — will be named Papal internuncio.

Meanwhile, they said, Augustin Kana ma, a Japanese official who has been in Ro since 1942, may become the first regular J anese minister to the Vatican.

Mr. Kanayama was secretary to Ken Ha da, who was named as special Japanese de gate to the Holy See in 1942 with the p sonal rank of ambassador. Mr. Harada mained in Vatican City until December, 19 when allied occupation authorities order Japanese representation at the Vatican cease.

Action Against Terror

Jacksonville, Fla. — South-wide act against bombings, terror and murder w outlined January 19th and 20th by more th 200 delegates from branches of the Natio Association for the Advancement of Colo People in 12 Southern states, meeting in conference spurred by the bomb-slaying Harry T. Moore and his wife in Mims, F Christmas night.

First action was the adoption of a plan push the registration and voting of Negr throughout the South. The resolution clared: "Our fight for the right of ev Negro in the South to register and vote motivated and revitalized by the cowar murder of our Florida leader and wife. committee is hereby formed, composed the state presidents of the NAACP in e of the 15 Southern states, which shall ca out active political education and act

gns despite efforts at intimidation and

official "Declaration at Jacksonville," was unanimously adopted by the 211 es, said: "We here today solemnly our total resources to the struggle to h throughout our native Southland n, justice, equality, and security for citizen . . . to the end that no man, or child in our land need suffer in- umiliation, discrimination or violence because of his race, color, religion or l origin. And we particularly con- the new technique of lynching as ex- ed in the killing of Samuel Shepherd e wounding of Walter Irvin in the and case."

declaration pledged specifically to or security against violence of mob- or of irresponsible law enforcement of- the right to vote; the right to em- nt on merit; the right of children to "any educational institutions sup- by public funds;" the right to serve egated in the armed services; the right el unrestricted by Jim Crow regula-

declaration was drafted and presented conference by a committee of which . Campbell of Nashville was chairman, hich included the following members: d Davis, Orlando, Fla.; Kelly Alexan- harlotte, N. C.; Harry McAlpin, Louis- Ky.; W. C. Patton, Birmingham, Ala.; Clement, Jr., Charleston, S. C.; Mrs. Sewell, Silver Springs, Md.; Rev. J. vry, Pine Bluff, Ark.; Mrs. Doretha A. e, Lake Charles, La.; and W. L. , Charleston, W. Va.

overflow crowd of 1,500 persons at- the closing meeting of the conference el Institutional Baptist Church, heard s from six southern state leaders, and dress by Roy Wilkins, of New York, l administrator of the NAACP. Mr. s said Harry T. Moore had been mur- because he refused to believe in the e of white supremacy and worked for y of his people.

ore's murder," said Mr. Wilkins, s that the doctrine of white supremacy rupt. It has no more magic. Nobody s in it. When people have to prove rity by bomb-murders, they are not r. Negroes are not frightened by actics; they are only made more deter- to secure their rights, as is evidenced attendance of 200 delegates to this nce."

reeting to the delegates from Walter who was ill in New York, declared omb has replaced the lyncher's rope" lled for increased activity to secure uality.

conference was attended by the fol- state presidents: Edward Davis, Flo- M. Hinton, South Carolina; Kelly M. der, North Carolina; W. C. Patton; . A. Bender, Mississippi. Presidents William Boyd of Georgia and Utillus Phillips of Tennessee sent deputy spokesmen. Leaders were present from Arkansas, Kentucky, West Virginia and Louisiana. Only Oklahoma, Texas and Virginia had no representatives present, but these sent messages and promised co-operation.

The meeting was attended by Police Chief Sherman Cannon and Sheriff Rex Sweat, who remained to the end, seated in the third pew from the front.

From The Council Of Bishops

To be read in all the churches on Sunday, April 20, 1952.

Brothers and Sisters in Christ:

Recorded in the minutes of the British Wesleyan Conference of 1770 is the following: "Circuit No. 50, America, with a membership of 316 souls." In April of this year the chosen representatives of a world-wide Methodist Church, with a membership now numbering over ten million souls will assemble in a General Conference. We give humble and sincere thanks to the Lord of the church that, by His grace, Methodism has grown in numbers and has become such an effective instrument for the redemption and reconciliation of a sinning and divided world.

Methodism has lived by the majesty of its beliefs. It has stood for a rich inner experience of Christ's redeeming grace, a world view of the church, a wise and winsome evangelism, and a corporate conscience acutely sensitive to social needs. Over against the insanities of hatred and oppression, it has proclaimed its conviction that the hope of mankind is not in some dictator produced by the world's turbulence, but in the divine saviour.

We are justly proud of our devoted ministry and membership, who keep aloft the banner of love and righteousness and, in countless ways, by their devotion and sacrifice, make the church the definer and defender of moral and spiritual standards. Into the far places of the earth we have sent a long procession of our sons and daugters. In countless obscure places of the earth where disease and darkness have reigned they are bringing to the people enlightenment, healing and a true and living faith.

When we survey the records of the work accomplished during the quadrennium now closing, we have reason to rejoice. The church has advanced. We have sought to keep faith with our fathers, with our children, with our fellow Chirstians of other communions, and above all with Christ.

Thirteen years have passed since the consummation of Methodist Union. What we did well apart, we now do better together. Methodism has the message, the numerical strength and the opportunity to launch a bold spiritual offensive, and it is our hope and prayer that we may be fully prepared to interpret Christ to the inquiring mind and seeking heart of this generation.

The meeting of the General Conference affords an opportunity to discover anew the inexhaustible resources of faith, to work together with unity and courage, and to demonstrate to the world how a great church can move with unhurried but irresistible advance in the way Christ leads.

What an hour for evangelism — evangelism which is deeply spiritual, soundly intellectual, and genuinely ethical; able to confront man and society with the basic fact of sinfulness and the need for God's grace and power!

The church must take into account the world atmosphere in which it lives and works. For a decade, wide-spread and multiple tensions have produced serious frustrations within races, nations and individuals. All this especially affects our youth. The church is challenged to speak to this condition. Its task is to see the unparalleled opportunity in this situation and to formulate a strategy to meet it. Important decisions must be made in the face of forces which openly oppose the whole concept and program of the church. We must rely on divine guidance, and work in the confidence that the church is deathless, because its Lord and leader is alive and at work.

We therefore urge our ministers and people to make Sunday, April 20, 1952, a time for earnest supplication that the will of God may be done in and through the General Conference. In private devotions and in public services, let us seek a nearer vision of the face of Christ and a new consciousness of the power of the divine spirit. Only thus can our beloved Methodism become worthy of the opportunity which confronts it, accomplish the purpose for which God raised it up, and attain to the spiritual stature to which Christ calls.

ARTHUR J. MOORE, president
G. BROMLEY OXNAM, secretary

"One can observe how far removed from this preaching good news to the poor we are when a modern sect talks about reaching 'key' people. There was not a key person to be found among those whom Jesus called first to follow him."

* * * *

"Go Inquire of The Lord,"
Gerald Kennedy,
Harpers, N. Y.

For Christian Homemaking

W. Clark Ellzey
Stephens College, Columbia, Missouri

Christian parents are helping their children prepare for Christian homemaking from the moment they are born. All of a child's experience up to a wedding is preparation for homemaking. The only question is what kind?

Christian parents may be credited with the best of intentions but they vary in knowledge and skill in their relationships with their children. And many do not realize that the best thing they can give their children is a good marriage. Research tends to show a correlation between the happiness of parents (as estimated by children) and the happiness of the children's own marriages.

Christian parents love their children. But there are many kinds of love, some wholesome and healthful, some vicious and exploitive. All parents need to know and understand the nature of their own love relationships with their children.

Successful marriages and happy homes are built with the resources of the persons in them. Christian parents therefore, should recognize the meaning of individual differences in their children. They should know how to increase their skills in helping their children develop those personal resources which contribute to the highest degree of marriage-ability. Good intentions and wholesome love will not supply this knowledge. They will motivate parents to secure it.

By the time children reach the stage of growth called "youth" parents have already contributed most of what they will contribute toward the preparation of their children for marriage, and homemaking. Nevertheless parents can be sensitive to their children's growing needs to live their own lives and help them to examine themselves with respect to their readiness for marriage. Young people need help to recognize the personal resources which are reassuring and those which are threatening. Parents can point them to persons and other sources (books) which may be of use. As young people discover their own needs for growth they may be encouraged to seek information or consultation.

One specific way in which parents may be of great assistance is in the help which they may give toward the development of responsible independence on the part of their offspring. Many a job of homemaking, even among Christians, is threatened by the failure of this second weaning experience to reach completion. Christian parents can, therefore, contribute much by acquiring a full realization of the importance of pushing the young ones out of the nest and the skills in helping them to fly with their own wings. After they realize the essential necessity of graduating as parents they may study the skills involved if affectional ties are to be kept intact.

To sum it up, parents can help most effectively in the preparation of youth for homemaking by maturing as parents. Some insight may be discovered in "The Mature Mind," by Harry A. Overstreet, published by W. W. Morton & Co., N. Y.

The Department of the Christian Family of the Board of Education of the Methodist Church, P. O. Box 871, Nashville, Tennessee, is our first source of information about persons and materials of help. The Joint Department of Family Life of the National Council of Churches of Christ in the USA, 79 East Adams St., Chicago 3, Illinois, is another.

If Christian parents are to be of more help to youth in their preparation for homemaking, the best possible knowledge of the requirements for successful marriage and parenthood is needed. Patient use of skills in helping them to meet those requirements is invaluable. A great measure of the outcome will be determined by what parents are and do, themselves, with what knowledge and what skills they may possess. Children build Christian homes out of the stuff of which their parents' Christian homes are made.

More Stores Fined

Montreal — Eleven more stores have pleaded guilty and two have been acquitted in Montreal court action against shops charged with violating a by-law which requires them to close on Roman Catholic holy days.

In addition, another 16 were fined the usual $40 and costs by default when their representatives failed to appear in court. As in three previous cases, two stores were acquitted when Recorder-in-Chief Roland Paquette ruled there was insufficient evi against them.

Another 97 stores pleaded not guilt their trials have been postponed unt Quebec Superior Court rules on the va of the by-law. Police charged 573 stores remaining open on Immaculate Conce Day, Dec. 8th, the first holy day since th law was passed.

Among the stores which pleaded not g was Henry Morgan and Co., one of the big department stores which have jointl tered the Superior Court action.

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Dedication At Deaconess

In a simple, effective service of dedic an electro-surgical unit was presented t New England Deaconess Hospital in me of Mrs. Laura MacKay. The service held at the Palmer Memorial Hospital ary 8th, and was attended by her husb Mr. Lewis MacKay; her sister Mrs. C Jaradine; her daughters, Mrs. Thelma W and Mrs. Greta Blanchard; the exec board of the New England Deaconess sociation Inc.; Mrs. Sylvia Ringer, exec secretary of the New England Deaconess sociation; and Mrs. Warner Danforth, r sentating the Lynn District Women's So of Christian Service. The Rev. Otis Max conducted the service of dedication. Ariel Wood made the presentation in name of the New England Deaconess sociation Inc., and Mr. Robert Lowry cepted the instrument on behalf of the N England Deaconess Hospital.

Mrs. MacKay, who died this summer a a comparatively short illness, had for last twenty years been an officer of the N England Deaconess Association, Inc. was a past president of the association, at the time of her death she was chair of the finance committee.

Lynn District Evangelism

Harry Denman, of Nashville, Tenn., ecutive secretary of the General Board Evangelism of The Methodist Church, be the main speaker of the Lynn District ly at the Centre Methodist Church, Mal Mass., Tuesday Evening, February 12th 8 p.m. Mr. Denman has been one of outstanding laymen of Methodism in pro ing the program of evangelism through the country.

This is a part of the general program evangelism being conducted by the four tricts of the New England Conference of Methodist Church, under the directio the Board of Education and Board of E gelism.

Preparatory work has been going on s last Spring, with special meetings and grams on all four districts, in laying gro work for the climax meetings during weeks of March 2nd and 9th.

The emphasis of this Christian Missio

n four themes: (1) every official ember an evangelist (2) every Sun- ol teacher an evangelist (3) every n evangelist and (4) every young n evangelist. Special meetings of ups have been or will be conducted ose of the week of March 2nd. The March 9th will be Visitation Week church of the conference where it e.

will be four special meetings, March maxing the Christian Mission for r. In the Boston District, Bishop Wicke of Pittsburgh, Pa., will speak Copley Methodist Church, Boston, On the Lynn District, Bishop Earl of Syracuse, N. Y., will speak at the Avenue Methodist Church, Somer- ss. On the Worcester District, Bish- Wesley Lord of Boston will speak at sley Methodist Church, Worcester, he Springfield District, Bishop Lewis man, retired, of Boston will speak at ury-First church, Springfield, Mass.

ational Week

Newell Snow Booth, Ph. D., whose field is in South Africa, will, at o'clock, Sunday February 17th, open ress the 26th World Vision Institute Newtonville Methodist Church. Then lnesday evening, the 20th, in the will be held an international dinner by the Woman's Society for Chris- vice. Here Dr. Doris Hsiu, dean of an College of Foochow, China will address.

ed movies of African jungle life and nedical work of our missionaries will nted by Bishop Booth who has given teen years to that work. In closing, jects for 1952 will be presented by oward W. Selby, chairman of the board.

inal Institute event on Sunday morn- leven o'clock will be a joint program e church laymen's movement. Mr. l W. Selby, a lay leader, will present ress to which, as to the other events, be welcome.

cts sponsored this year are Lucknow n College, India, Umtali Mission, Af- lling Ridge Conference Center, New l Deaconess Association, Pittman Cen- nnessee, Cooper Community Center, and the Lewis R. Schultz scholarship.

ributions

M. Hopkins

ributions made by 54,000,000 Protes- 8,600,000 Roman Catholics, and 4,500,- s through their respective churches and gues in 1951 reached a total of $1,992,-, according to the annual estimate y the Golden Rule Foundation. This ncrease of approximately $98,576,000 er cent over the amount given in 1950 as estimated for that year by the Russell Sage Foundation.

The contributions made by living donors through their local churches and synagogues have been found to be approximately one-half of the total amount which is given from year to year for all Religious, Educational and Welfare causes. On that basis, the indications are that approximately $4,000,000,000, was given in 1951 for tax exempt philanthropies.

Twin Area Calendar

(Boston and New York Areas)

Feb. 5-7 — Annual meeting of the Board of Evangelism, Minneapolis, Minn.

Feb. 9-10 — Vermont Methodist Student Rally, Burlington, Vt. Dr. A. K. Chalmers will be the guest speaker.

Feb. 10 —Race Relations Day.

Feb. 11-13 — Twenty-third Annual Conference on Preaching, Daniel L. Marsh Chapel and the Boston University School of Theology.

Feb. 17 — World's Student Christian Federation Day of Prayer.

Feb. 17-24 — Brotherhood Week.

Feb. 18 — The Boston Methodist Social Union. Senator John Sparkman will be the guest speaker.

Feb. 19-21 — Annual meeting of the Board of Hospitals and Homes of The Methodist Church, and annual convention of the National Association of Methodist Hospitals and Homes, Hotel Statler, Cleveland, Ohio.

Feb. 29 — World Day of Prayer.

Mar. 4-6 — Annual Meeting of the Board of Education, Nashville, Tenn.

Mar. 24-28 — Northeastern Jurisdiction Woman's Society of Christian Service, Scranton, Penna.

World Vision Institute

Mrs. Edwin S. Anderson

A youth service opened the series at Medford Hillside Methodist Church at which Mrs. Elmer A. Leslie thrilled the young people with stories of her visit to the mission stations in Africa. A large congregation, representing the five Methodist churches in Medford, heard Bishop Newell S. Booth high-light the evening with a plea for our help in the work in Africa through our prayers, our gifts and our service. Following this service an informal reception was held in the new Parish Hall of the church for Bishop Booth, Mrs. Leslie, and the ministers and their wives of the neighboring Methodist churches.

The next two Sunday evenings were devoted to the study of "The Family, A Christian's Concern" with group discussions under the leadership of Mr. and Mrs. Warner C. Danforth, who recently attended the National Conference on Family Life in Chicago, Mrs. Emil Hartl, conference secretary of Christian Social Relations and Local Church Activities of the Woman's Society of Christian Service, and the Rev. and Mrs. Vernon D. O'Neil of Stoneham.

The World Vision Institute came to a successful conclusion with Miss Clara Machado of Brazil (now Mrs. Charles W. Dubs), a Crusade Scholar studying at Boston University, speaking on Latin America.

These services brought all age groups together for a light supper, fellowship, discussion groups, and closed with a brief chapel service by the pastor, the Rev. Miller C. Lovett.

Arthur T. Cass

Arthur T. Cass of Newton, Mass., formerly of Tilton, New Hampshire, died on January 21st, in his eighty-seventh year. He joined The Methodist Church at the age of nine, and throughout his life was active in all branches of church work. He was a delegate from New Hampshire Conference to the General Conference, and a member of the Book Committee. For several years he was a Trustee of Tilton School and for thirty-eight years was organist of the church at Tilton.

Mr. Cass married Mary (Wallace) Packard of Boston in 1894, who survives him. There are three children, Kingman Packard Cass of Winchester, William True Cass of Newton and Mrs. Victor A. Walton of San Diego, California, also four grandchildren. Services were held at the Newton Methodist Church January 24th, the Rev. W. Edge Dixon officiating. Burial was at Cedar Grove Cemetery, Dorchester.

Religion-Labor Foundation

Columbus, O. — The National Religion and Labor Foundation has closed its temporary office in Atlanta, Ga., and opened a new permanent headquarters in Columbus.

The headquarters had been in Atlanta, where John G. Ramsay, the Foundation's chairman for labor, has his office, since Willard Uphaus of New Haven, Conn., was ousted as executive secretary last March after attending the Warsaw Peace Congress. The Rev. Joseph W. Merchant, who was named to replace Dr. Uphaus, has been doing field work in Ohio since last fall.

In commenting on the choice of a new headquarters city, *Economic Justice,* bulletin of the foundation, said, "there are many churches and synagogues in this area of the national life whose ministers, priests and rabbis have the broad social vision inspired by the prophetic ideal of the kingdom of God on earth."

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